

BISHOP WILLIAM TAYLOR

# History of the William Taylor Self-Supporting Missions in South America

By  
**GOODSIL F. ARMS**

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## FOREWORD

WILLIAM TAYLOR has never received the full measure of recognition that was his due. That wonder-working man, whose evangelistic tours left literally trails of fire in Australia, in South Africa, and in India, undertook also to carry the gospel to South America.

Leaving New York with but little money and no knowledge of the Spanish language, he achieved the amazing record of traversing the Isthmus of Panama, and then, sailing down the west coast, he left behind him a series of schools wholly self-supporting.

These schools, through varied experiences, have since come to be the centers of evangelistic influences and are to-day the strategic points of Methodist work all along the west coast of South America.

Among those whom William Taylor sent in those early days was G. F. Arms, who, after many years of conspicuous service, now writes with loving appreciation the story of this unusually stirring episode of a missionary endeavor of Methodism.

W. F. OLDHAM.



## PREFACE

THE Rev. Ira H. LaFetra, D.D., purposed to write a history of the William Taylor Self-Supporting Missions on the west coast of South America. Arriving with the first party sent out and being superintendent of the mission for more than twenty years, he knew the workers and all the work well. He had preserved the correspondence with the different missionaries during all those first years, and also articles which were published in the mission field and in the States, together with the Annual Reports and other documents published by the Transit and Building Fund Society.

When Secretary S. Earl Taylor made a visit of inspection of the Methodist Episcopal missions in South America, after talking with me about the origin of different mission stations, owing to my long connection with the mission, he asked him to write a history of it. Several others at different times had asked the same.

On account of ill health Dr. LaFetra was not able to write the history as he had purposed, and passed all his accumulated material over to me.

This history has been written little by little at odd times and in the midst of the pressing duties of a missionary's life. The reader is assured that the record contained in the pages of this book is historically correct. It differs somewhat from the history of other missions in that it is the record of the planting and growth of a self-supporting mission.

G. F. A.



## CHAPTER I

### THE MACEDONIAN CALL

#### THE CALL TO SOUTH AMERICA

A MAN stood at night and cried, "Come over into Macedonia and help us." That was the voice of Europe's unsaved millions, and oncoming millions, in darkness and great need calling for the light that leads to salvation. The vision of Macedonia was the call of Paul to Europe.

The vision of South America's great need was the call of the Master to William Taylor. Mr. Taylor had recently returned from those marvelous missionary campaigns in Australia and India. Many souls had been saved. Indifferent and sleepy church members had been awakened. Committees had been formed. Associations had been organized which had provided places of worship and support for ministers, and well-organized churches had been established.

With the strong impression upon him of what God had wrought, he had a vision of South America, a vision of its great need; the vision of a continent—our sister continent—lying in darkness, neglected, separated from all other lands by great oceans, but joined to North America by the Divine Hand that placed the oceans and formed the lands.

And this neglected continent is joined to our land by similar conditions of birth and development of national life. Both Americas were occupied by Indian races. Both were discovered and colonized by people from Europe. Both secured their independence from Euro-

pean monarchies and organized themselves into republics. Their commercial and industrial conditions in many respects have been similar.

But the republic to the north with the open Bible, with the pure light of God's Word, free to examine and free in conscience, has grown strong and has stepped to the forefront of the most advanced Christian civilization, while the republics to the south, with a closed Bible, and without equal opportunities of education and freedom of thought, have made little progress. They have been like plants overshadowed, shut away from the sunlight.

#### THE CONTINENT AS TAYLOR SAW IT

The vision showed to Taylor a sister continent vast in territorial extent and transcendently rich in natural resources; a continent populated by about forty millions of people, for whom less missionary work was being done than for any other of the peoples of the earth. This neglect has been justified by many on the ground that the people of South America have the Roman Catholic religion, and therefore there is not the same need for missionary work for them. Whether the reason given is well founded may be better determined by studying the condition of the people divided into the different classes into which they naturally separate.

The Rev. George P. Howard, superintendent of the Buenos Ayres Central District, Methodist Episcopal Church, has resided nearly all his life in South America. He says: "There is a common belief in the United States that South America is both a Latin and a Roman Catholic continent. The continent as a whole is not Latin, neither is it Roman Catholic. We have in South America a population of forty millions. Of these, according to the two best authorities, twenty-one millions are pure

Indians and semicivilized natives. These are *unreached* by priest or Protestant missionary. Seven millions of 'Indios bravos' are still in their savage state. The remaining nineteen millions are composed of those indifferent to religion and baptized Roman Catholics. The proportion of so-called Catholics, even in the civilized edges of South America, is less than the proportion of educated unbelievers, who boast that they have no use for Christianity, having thrown off all allegiance to this faith when they abandoned Rome."

There is one other class not mentioned by Mr. Howard. It is that of foreign emigrants from Protestant countries. This class is comparatively small in numbers, but very important because it has the commercial and industrial interests of South America so largely in its hands. It is confined chiefly to the cities, especially the seaports, and to the mining districts.

The question arises, Was the Roman Catholic Church meeting the religious needs of these different classes? What was that church doing? What was being done by Protestants? The seven millions of savage Indians are divided into many tribes and languages, and, in general, they are far separated from each other. For these nothing was being done except by some very small missions, like that among the Tierra del Fuegians, a tribe limited to a few thousands and separated from all others by distance, tribal relationship, and language; so separated that missionary work done among them would in no way aid in evangelizing the other Indian races.

Besides these uncivilized Indians there are fourteen millions more whom Mr. Howard classes as "pure Indians and semicivilized natives." He adds, "These are unreached by priest or Protestant missionary." Had William Taylor been able to visit every part of South Amer-

ica, he would not have found in the whole field one single missionary belonging to any one of the great missionary societies of Europe or America working to evangelize these savage or semicivilized Indians. The little that was being done was by small societies formed of persons who had become especially interested in some particular tribe or community, separated from the great mass, leaving the twenty-one millions virtually untouched. It seemed as if the Missionary Societies had made an addendum to Christ's great command, making it to read, "Go ye into all the world and preach the gospel to every creature, except to the peoples of South America." There remain, according to Mr. Howard's classification, nineteen millions who form the civilized class, nominally considered as Roman Catholics, some of them well educated, many unable to read or write. Mr. Howard stated that the larger portion of the educated classes, considered as Roman Catholics, boast that they have no use for Christianity, and do not care to be called Catholics. This large number comprises the majority of the thinking, the intelligent, the influential people who are molding the character of the South America republics. To save South America this class ought soon to be given the gospel of salvation.

What about the devoted Roman Catholics? Are they all right, or do they also need the gospel of Christ? Many a Protestant will doubtless answer that Roman Catholicism is a Christian faith; and though it may not be the highest type of faith, it possibly may be that which is best adapted to the Latin peoples and the Latin races. Some have been ready to go further and say, "The Catholic Church has had possession of South America and the Protestant churches should not enter there, but give their energies to the evangelization of the heathen na-

tions." Are these views correct? What is the answer to them?

### CATHOLICISM'S UNPARALLELED OPPORTUNITY

In Latin America the Roman Catholic Church has had an unhindered opportunity. Everywhere it had a free hand, and in much of the territory exclusive control. For the Christianizing of those lands Romanism had a vast army of priests, monks, and nuns to devote to the work, and also vast wealth for its support. Further, nearly all the government officials were of her appointment and under her control, usually her obedient and ready servants. The public funds were at her command, and were used freely to build her temples, her schools, her hospitals, her orphanages, and to support her agents. Tithes were imposed, and when not paid willingly, by her command were forcibly collected by officers of the government. To accomplish her ends she had great resources in money and power, power without measure—civil power over life and property, and she claimed absolute ecclesiastical power over the soul even to the exclusion from heaven. The nations were hers, the people were in her hands. With this great unparalleled opportunity exclusively hers what has Roman Catholicism done for the evangelization of South America?

Evidences of almost interminable length from every country of South America could be recited showing the inadequacy of the Roman Catholic Church both as an evangelizing force among the native Indians and as a spiritual teacher and guide for the residents and the Spanish-speaking people who adhere, nominally at least, to that faith. But we must confine ourselves to a general summary of the situation which has been amply substantiated.

Perhaps the most serious part of the indictment against the Roman Catholic Church lies in the fact that it has not given to South America the gospel; it has not been a teaching or a preaching church. At least it has not in any vital way taught or preached the gospel.

Millions of South Americans have almost no means of finding their way to Christ. They do not have the Word of God. The two great Bible Societies have strained every resource to put the Scriptures into the hands of all the people of the continent, but "still there is room." Priests have forbidden their purchase or acceptance. Millions cannot read. In millions of homes there is not a leaf of the Bible, nor even the most elementary knowledge of what the Bible really is.

"The Roman Church is not a preaching church," is the way Bishop H. C. Stuntz sums up the situation. "Except in the larger cities of the coasts, where foreign influence is strongly at work, there are not a score of sermons a year preached in the language of the people in any of their churches. There are no prayers in the language which the common people understand. It is a church which lives on ritualistic services, and teaches its people that these forms and sacraments of themselves have power to both give and sustain spiritual life."

Romanism has a violent record of religious intolerance and persecution, and the remnants of intolerance of religion remain to-day.

The Spanish nation, which had established the terrible Inquisition, has so far stamped its image upon the hearts of the men who framed the nine new republics of South America into which the Spanish possessions fell after "The Ten Years' War," that they wrote intolerance in religion into every one of the new constitutions.

To secure religious liberty has taken a long, long

fight—which makes one of the most moving and thrilling stories that can be found in the history of missions. Peru was the last stronghold of religious intolerance to fall. “But it is sometimes a far cry from law to enforcement,” as Bishop Homer C. Stuntz says in *South American Neighbors*: “It must be said that religious liberty in South American states does not mean religious equality before the law. When the law has been put on the statute book it is yet to be enforced. Where civil administrators are friendly to that law, enforcement is easy and becomes the normal thing to expect. But in bigoted centers and in the benighted interior of many a republic evangelical workers must fight for all the rights they enjoy.”

Two other results of the dominance which Romanism has had in South America are: First, the almost complete failure to bring any Christian teaching or evangelization to the native Indians and half-breeds. Such “Christianization” as they have received is largely a compound of superstition and ritual and has no moral force in their lives.

The other fact is the trend of the great mass of the population away from the traditional Christian faith. Almost all the intellectuals are not only opposed to church, but are agnostics in religion.

It is conservatively estimated in Argentina for instance, and the proportion would hold for other countries, that ninety per cent of the men have no connection with the church. An Argentina leader recently divided his fellow countrymen into three classes: those who have no religious convictions but support the church; those who have no religious convictions and oppose the church; and those who have no religious convictions and are opposed to all churches.

Materialism and indifference, and in a large number of cases agnosticism, are almost unchallenged in their progressive sway of men's thinking and action.

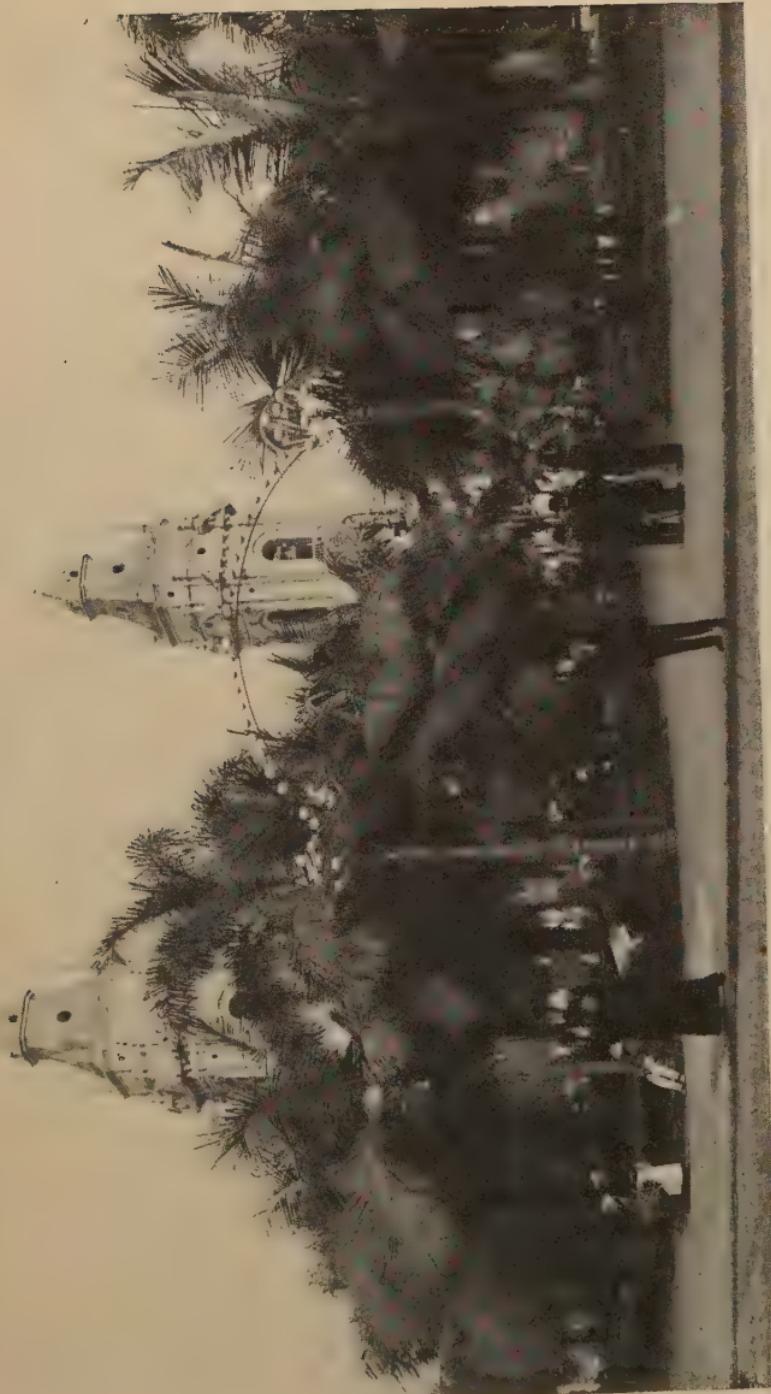
This undermining of belief is the most striking commentary possible on the spiritual faith of the Roman Catholic Church, and is a condition filled with the gravest moral peril for the future of the great continent.

It is the frank facing of such conditions as these that made Robert E. Speer say, "I honestly believe that there is no more desperately needy mission field in the world than South America."

There remains for consideration the small but important Protestant element. Many of these Protestants were foreigners, reared in Christian homes, trained from early childhood in the Christian Church. Now they are in a far land, and there to get gain. They are separated from home and friends and the blessed influences which surrounded them. Usually they are without the moral atmosphere and the restraining social influences which stand for a clean life. They are placed where there are special temptations, where it is easy to sin.

What was being done to save the many bright, fine young men who have gone out from Christian homes to live in the midst of unbelief and vice? These young men had a claim upon the Christian Church even as the child upon its parents. The parent in duty is bound to protect the child; so is the church obligated to protect its own. Was the church fulfilling its duty?

Fortunately for this class, something was being done when Taylor visited the field. In the chief ports and mining centers, where fair-sized English-speaking colonies existed, services in English in general were being held. In some cities, like Valparaiso, true evangelical ministers were working faithfully. In that city the



CATHEDRAL AND PLAZA—LIMA, PERU



Union, the Anglican, and the German Lutheran Churches were well organized and trying to meet the needs of the Protestant members of the community. But, sad to state, in some cases the leadership was not strong.

### SUMMARY OF CONDITIONS

The conditions in South America which faced William Taylor may be summarized as follows:

1. For the twenty-one millions, more or less, of uncivilized and semicivilized Indian races nothing was being done except the little by the Roman Catholic Church, and that little was not Christianizing them. Their condition was even worse in some respects than when Columbus discovered America.
2. Of the more than twenty millions classed as civilized and nominally Catholic the majority had lost faith in the church and professed themselves to be without any religion. And at the same time few of those who remained loyal to the church knew anything of salvation through Jesus Christ. The religion which they professed was too largely divorced from morals and was more pagan than Christian.

These two classes were in great need of the world's Redeemer.

3. The Protestant foreigners also needed—and greatly needed—the help of the Christian Church.

South America was a neglected field, sadly *neglected*. The Missionary Society of the Methodist Church had been able to do little in South America. The *only* work of our Church on the continent, although it had been maintained for forty-two years, was in the Argentine Republic. In these circumstances would not the Macedonian cry, "Come over and help us," ring out clear

and strong from the more than forty millions of souls—our neighbors to the south—in direst need, with almost no light anywhere to show the way, and almost no voice to proclaim redemption through a crucified Saviour? It could not be otherwise. And William Taylor heard it.

## CHAPTER II

## THE BEGINNINGS OF WILLIAM TAYLOR'S WORK

WILLIAM TAYLOR had no funds. He had no missionary society to furnish money, nor to secure and send out men for the work. Any missionary work undertaken must be done among one of the three classes given in the summary at the close of the previous chapter. Obviously, the most fruitful opportunity for beginning work was among the Protestant foreigners.

Among these Protestant foreigners were some who desired Christian services and were willing to aid in meeting the expenses incurred in sustaining them. They had been reared in Christian homes, trained from early childhood in the Christian Church, and many of them had been converted and had consecrated themselves to God before the sacred altar. In another land, far from the sacred associations of the old home, they felt the need of the church. They would aid in its support. To search out such and organize missions among them was Taylor's opportunity.

## WILLIAM TAYLOR VISITS SOUTH AMERICA

October 16, 1877, William Taylor set sail from New York on the Acapulco for the west coast of South America by way of Panama. He went to study the field and see what might be done in organizing a self-supporting missionary work along lines he had followed with suc-

cess in southern India. It was not his purpose to himself engage in missionary work there, but to secure the cooperation of the Protestant residents, chiefly British and American, in support of churches which were to be developed by preachers whom he was to secure and send out.

#### COLON AND PANAMA

The ship arrived at Colon a few hours before the train was to leave for Panama. Taylor spent most of the time going about in the town, where he met many Negroes, mostly Jamaicans, and the majority of them Wesleyans. They had been accustomed to churchgoing, and missed it greatly. They pleaded with Taylor to send them a minister, and said that they could easily support him. It was much the same at Panama. He was hurrying on to Peru, and could do no more than to promise the Negroes that he would try to send them a man on his return to the States.

That afternoon Taylor sailed from Panama for Callao on the steamship Bolivia, of the Pacific Steam Navigation Company, arriving November 3.

#### CALLAO

At this place the repair shops of the Pacific Steam Navigation Company were situated. They employed about four hundred men, of which number about one hundred were English and Scotch. These, together with other Britishers, engaged in business and other pursuits, made up quite a colony.

About seventeen years before Taylor arrived at Callao, William Wheelwright, an American, and a noble disciple of Christ, the founder of the Pacific Steam Navigation Company, passing through Callao to New York, heard

the Rev. J. A. Swaney, an agent of the American Seaman's Friend Society, preach in an inferior "hired house," and proposed that if Mr. Swaney would furnish him a plan and specifications of a church edifice suitable for Callao, he would, on his own account, have it framed in New York and sent out. Mr. Swaney supplied the plans, and, as promised, the church was duly delivered at Callao. The friends in Callao bought a lot and gave funds to make the church larger still. The property was deeded to the British and American consuls, and the manager of the Pacific Steam Navigation Company, in trust for the foreign population of Callao. The management was intrusted to six gentlemen, elected annually by the majority of the subscribers and pewholders.

Unfortunately, Mr. Swaney not long after returned to the States. Several Church-of-England clergymen served as pastors during the succeeding fifteen years. The church had been without a pastor for six weeks when William Taylor arrived. The last committee elected was composed of non-conformists and gladly received Mr. Taylor. He himself served there for two months. On his departure a man who had traveled as companion of Taylor from New York remained as pastor *pro tem.* by election of the committee. The Pope's Nuncio had arrived a little before, and had given orders (which were published by the press) to close the Protestant church. The people of the church paid no attention to the order, nor did the government authorities. Hence the church services continued.

From Callao Mr. Taylor proceeded in Mollendo, from which port a railroad extends to Bolivia, passing through the important city of Arequipa. The workshops of this great railway line are situated at Mollendo, hence many English-speaking people were there—mechanics and men

of other occupations. Arriving at Mollendo, Mr. Taylor was very kindly received by the British consul. He says: "I had my headquarters with him at the house of my friend, Mr. S., agent of the Pacific Steam Navigation Company. In company with Mr. Barnes, superintendent of the motive-power both in the shops and on the railroad, I visited most of the people on Saturday night, and preached to a small but very attentive congregation on Sabbath." On Monday morning, aided by Mr. B., he made up the following subscription for the passage and guarantee of support for a man from the United States:

Believing a school teacher and a gospel minister to be greatly needed in Mollendo, I propose to send hither a competent man, combining in himself the twofold character of teacher and preacher, the first engagement to cover a period of three years. I respectfully ask the friends of this movement to contribute funds for passage and guarantee for support till the school shall become self-supporting. It will require \$330 paper currency for passage, and at least \$150 a month for sustentation.

Respectfully submitted,

Mollendo, June 7, 1877.

W.M. TAYLOR.

We, the undersigned, concur in Mr. Taylor's proposal, and agree to pay the sums we here subscribe, for the purposes named and do all else we can to make the undertaking a success.

The first man upon whom he called was an American railroad contractor. He said, "I am a Roman Catholic, and don't wish to put down my name, but I will give fifty soles, and thirty soles per month for his support." A Scotchman, an extensive contractor, offered to guarantee \$150 per month. Others readily subscribed, and more than the amount necessary was pledged.

To close the arrangement Mr. Taylor wrote a thankful acceptance of their liberality at the foot of their subscriptions, and named three men as a committee and school

board to collect the funds and make all necessary arrangements to put the plans into effect.

William Taylor's next port of call was at Arica, a town then of about three thousand inhabitants, the port for the city of Tacna and the interior valley, and also serving for considerable traffic by mule transport from Bolivia. The port had suffered much from a most fearful earthquake and tidal wave, and Mr. Taylor found no opportunity to open work there. He went from there to Tacna, a flourishing city of fourteen thousand inhabitants, forty miles inland. There he found several successful business men who readily signed passage money and \$200 per month for a man and wife, both good teachers. He had passed the night before sleepless and in prayer, because he found only discouragement to his propositions to open religious services, although those with whom he had talked did want a school. He speaks of that night as "one of waking visions, when God made known his way," and continues: "The revealings of that night widened the field of operations, narrowed my work, and shortened my stay for the present in South America. My way was widened so as to send good school-teachers where preachers would not be received at all; my work narrowed, so that instead of staying to plant churches, as I did in India, I was first to send men to lay the foundations; then, after a term of years, return to build; time shortened by extending my preparatory work rapidly along the coast, and hasten home to find and send the workers." Under this, which he felt to be the divine leading, he went to some of the principal men in the morning asking them to pledge passage and support for one teacher. They in reply asked for two, and readily subscribed more than double what he had asked for one.

This object successfully accomplished, he returned to Arica and sailed for Iquique. He found there an English-speaking colony of considerable importance, and made arrangements with them (on the same plan as he had followed in other places) to send to them a young man who would be a good teacher and at the same time could serve as their minister.

From there he went to Pabellon de Pica and to Huanillos, because in these places there were a large number of ships loading guano. There were many sailors among whom to work, as the ships had to remain there considerable time to load. He states that at these two places and at the Island Lobos there were one hundred and five vessels loading. At each place he visited, the captains and crews readily subscribed sufficient to well support a chaplain. Formal articles of agreement between Taylor and the ship's captains were signed before the British consul guaranteeing support and passage for the men Mr. Taylor was to send out.

From Huanillos, the last port of Peru, he sailed in a steamer of the Pacific Steam Navigation Company, and touched at four ports of Bolivia. He says: "Tocopilla, great copper mines and works. One hundred and twenty Cornishmen are at work there, and there is no man to care for their souls. A few of them hold a meeting every Sabbath in a private house. I saw a few leading men, and proposed to send them a preacher, but could not stay to enlist sufficient interest to secure success."

Nothing at Cobija and Mejillones, the two next ports.

Antofagasta was the chief port of Bolivia, being a town of about ten thousand inhabitants. Its chief exports were nitrate of soda, silver, and copper. These industries, and the railroad of about one hundred miles extending into the interior, had drawn a colony of Eng-

lish-speaking people. Some of these men filled very important positions and drew large salaries. They received with rejoicing Mr. Taylor's proposition to send them a teacher and subscribed \$495 for the outgoing instead of the \$200 asked, and \$145 a month instead of the \$100 asked.

William Taylor's next visit was to Chañaral, the first port then in Chile. The smelting works and the rich copper mines not far in the interior gave life to the port. The Rev. Mr. Langbridge and his wife had arrived a month before from England, to teach and preach, and his work had opened with good promise.

So there was no occasion for Taylor to attempt any work there.

Taylor proceeded to the next port, Caldera, which he describes as "a town of about twelve hundred inhabitants, of whom one hundred and fifty-seven are English, twenty-seven North Americans, and seventy-six Germans." It is the port of entry for a rich silver and copper mining district, and of a small but fertile valley. Copiapo is the only town of importance. At Caldera he found only a small number interested, and made no definite arrangements, but he received a letter from Mr. John Rosser and Richard Tomkin inviting him to spend a Sunday at Copiapo, to which place a good number of people from Great Britain, mostly Welsh, had been drawn to work in mining, railroading, and in business.

Ten years before William Taylor's coming a young local preacher of the Wesleyan Methodist Church, Thomas S. Uren, arrived at Copiapo. He had secured a church letter from his superintendent, the Rev. John Lythe, D.D. On the voyage of one hundred and six days he preached every Sunday except a few when stormy weather did not permit. Seven persons were converted.

He did not expect to preach at Copiapo, because liberty of worship did not then exist. But a few months after his arrival a committee of business men asked him to preach to them and their families. The services were held in an inside room in the residence of Mr. James Orchard. The services began August 10, 1868, and this was the first resident preaching service ever held in Copiapo. Twelve were present at that service. Mr. Uren reported: "Mr. Wm. Jenkins and Mr. Kerr were of great assistance to me. A weekly singing school was opened, as singing Methodist hymns was almost a lost art. The congregation increased regularly, because the Spirit of the Lord was present in every service, and conversions were frequent. The first convert was Richard Tomkin, who became an earnest worker in the church and Sabbath school until his coronation." That was the Richard Tomkin who, with Mr. Rosser, invited Mr. Taylor to Copiapo.

According to the custom at that time, hours of labor were long. Mr. Uren worked at the forge sixteen hours daily. He had a Bible class Sunday morning and preached in the evening. His health failed and he went away. Three faithful laymen, Tomkin, Mitchel, and Rosser, continued the work for some time, till a young man from Wales, John Reece, arrived. But his health also failed. Mr. Uren then felt drawn to return to Copiapo, and arrived the very day that Mr. Reece passed triumphantly to the better land. He again took charge of the services and soon after organized a church. A convenient place of worship was fitted up and a good Sunday school was organized. The Roman Catholics tried to stop the work but could not. Mr. Uren's health again failed and again he went away. A Rev. Mr. Sayre served for a time, but he had also gone, so the people were anx-

ious for Mr. Taylor to go to them. The mining business was very dull, and half the people had gone, but those that remained desired a preacher and readily subscribed.

The next place visited was Coquimbo, a port from which a railroad extends to important copper mines in the interior. English capital was invested in these industries, and the managers and leading operatives were Britons. Among them were some earnest Christians, and William Taylor readily organized a committee which was to provide a place of worship and support for a preacher.

He then visited Valparaiso and Concepcion.

At Valparaiso he found already organized three churches with faithful pastors: the Anglican; the Union, which embraced Presbyterians, Methodists, and members of other dissenting churches; and the (German) Lutheran. These churches were working well to meet the spiritual needs of the Protestants of the community. But in the Bay of Valparaiso there were always many ships, especially sailing vessels. Some of them remained for days, even months. There was urgent need of work among the sailors. Here, again, was an open door of opportunity.

Dr. David Trumbull, a stalwart of the famous family of Trumbulls, of Connecticut, was pastor of the Union Church. He wielded a tremendous influence among the merchants of Valparaiso and the whole English-speaking colony, and even among many of the leading men of the Chilean nation. He gave his hearty support to Taylor's project to start Bethel work among the seamen. The aid of leading merchants was secured, a committee was formed, and full arrangements were made for the support of a seaman's chaplain.

Arriving at Concepcion, Mr. Taylor went with a letter of introduction to Mr. William Lawrence, a wine mer-

chant and a man of large influence. He found there also Mr. Henry Bunster, whose wife was from Baltimore, and Captain W. S. Wilson, who took the first sailing vessel up to Sacramento City, California. He was a nephew of Captain Wesley Wilson, on whose ship William Taylor and family went to California. He also met Mr. John Slater, an American, a big railroad contractor. He was presented to the *intendente* (governor of the province), who received with enthusiasm his plan to establish a school, and subscribed liberally in its aid. It being mid-summer and harvest time, many prominent men were absent from the city, but \$800 was subscribed, giving assurance that money would be readily secured to bring out three teachers to establish a good school. Mr. William Lawrence was made chairman of the committee which was appointed.

Concepcion is a very important city, being the center of a large and fertile agricultural district and also the center of the coal mining in Chile.

Mr. Taylor also visited Talcahuano, the seaport, about nine miles from Concepcion. There Mr. Van Ingen, the American consul, gave him cordial aid, and \$400 was subscribed for a teacher.

William Taylor next visited Santiago. The American minister, the Hon. Thomas A. Osborn, received him cordially. The next day the minister presented him to the president, Anibal Pinto, and also to the minister of justice and public instruction, Señor Amunategui. These men were both liberals of a fine type. Señor Amunategui did much to advance education in Chile. Mr. Taylor presented to the president a letter from President Hayes, recommending William Taylor and his plans for work in South America. The president and his minister of education expressed themselves as well pleased with the

REV. WILLIAM STANDEN



MR. THOMAS S. UREN  
A Wesleyan local preacher, the first Protestant  
to hold services in Copiapo.





steps already taken in establishing the schools, and promised any aid they might be able to render. The minister of education asked about his starting a school for girls in Santiago. Not till two years afterward, however, were steps taken to establish a school there, and that was by Ira H. LaFetra.<sup>1</sup>

#### MR. TAYLOR RETURNS TO NEW YORK FOR MISSIONARIES

On March 20, 1878, William Taylor embarked at Valparaiso for the States, that he might secure the persons to enter upon the work for which he had arranged. He arrived at New York on the third day of May, six months and six days from the date of departure to South America.

On this trip William Taylor had arranged to send a preacher to each of the following places: Colon and Panama, Callao, and Coquimbo, for Bethel work among the sailors at Valparaiso, and also among the sailors loading guano at Huanillos and Pabellon de Pica. These were the only places which were ready to promise support for a preacher.

He had arranged to send teachers for schools at Molledo, Antofagasta, and Copiapo, the teacher to serve also as preacher, to send a single man as teacher and preacher to Iquique, and to send teachers to Tacna, Concepcion, and Talcahuano.

He undertook to send a preacher to no place where there was one already, except to Valparaiso, and there he was to labor among the sailors, a work which no one was doing. In general, he found few people who cared for religious services and who were willing to aid in

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<sup>1</sup> It is not within the scope of this history to tell of the efforts of William Taylor to start schools and evangelistic work in Central America and Brazil, a brief account of which is found in his book, *Our South American Cousins*.

their support, but he did find many who wanted schools. At that time no country on the west coast of South America had a good school system. There were few public schools, and they were of a very inferior grade. All of them together could provide for only a small part of the children. Most of the schools were those of the monks and nuns, in which the education given was very limited. The teaching of the catechism and attendance upon religious services occupied much time.

#### A STRONG DESIRE FOR BETTER SCHOOLS

At great expense many of the British residents sent their children to Europe to be educated. This caused the children to be separated for years from their parents, which was a hard thing to bear. Some Germans and French were in the same situation. And not a few liberal Chileans were so desirous of giving a good education to their children that they were ready to place them under the instruction of foreigners, even though the teaching would be chiefly in English. Thus many who did not care for a church were ready to pay liberally for a school.

Good teachers were needed, for if they failed to satisfy the patrons, the pupils would be withdrawn, the funds would cease, and the school could not live. Moreover, the teachers must be good Christians, who would be able to represent Jesus Christ in their lives and to teach the holy principles which he taught, else everything done would be of little avail.

## CHAPTER III

### ESTABLISHING MISSION STATIONS

#### THE FIRST PARTY SENT

Within two months after his arrival in New York William Taylor had secured his first party of missionaries, consisting of nine preachers and teachers, as follows: the Rev. Ira Haynes LaFetra, the Rev. W. A. Wright, and the Rev. A. P. Stowell, each of Boston School of Theology; the Rev. J. W. Collier, B.A., and the Rev. J. W. Higgins, B.A.; Mrs. A. P. Stowell, Miss Lelia H. Waterhouse, Miss Sarah Longley, and Miss Cora B. Benson.

To show how God's hand worked through William Taylor in the selection of the persons whom he sent out, and also to show some of the difficulties and hardships which they faced, quotations from documents in the possession of the writer are given. The first is a personal reminiscence taken from a report made by the Rev. Ira H. LaFetra as mission treasurer and superintendent of Santiago District, to the officers of the Transit and Building Fund Society of New York, in charge of the William Taylor Self-Supporting Missions in South America. It reads:

It was in June, 1878, after Mr. Taylor had made his first visit to this coast, during which he effected arrangements for opening mission stations at various points in Peru, Bolivia, and Chile, that he came to Boston to find among the students of the University young men who would venture forth into this untried field.

Although I had been closely associated in student life with

young men like Dr. Drees, Dr. Craver, Dr. Siberts, Dr. Barker, Dr. Stackpole, and others who were contemplating work in the foreign field, I had never felt any call to enter such work. It was in the parlor of a friend's house that I first met Mr. Taylor. After a brief conversation he said to me, "I want you to go to open the work at Valparaiso." His words came to me as a call from the Lord. I bowed my head on the chair before me in a moment of prayer to make sure I was not mistaken, and said to him: "I should like to see my parents before I go," for they had been on the Pacific slope for more than three years. But the time was too short, and when I did get to that home six years later, it was only to visit my father's grave and look upon my mother's sweet face as she lay among the roses and lilies in the white-fringed casket, with the smile of heaven and the peace of God's own love in every lineament.

When President Warren, who had exerted over my life a greater influence than any other teacher I had ever had, gave me a note to Governor Claflin, who was then in the House of Representatives at Washington, that I might obtain letters of introduction from President Hayes to the United States minister and consuls in Chile, he said, "Mr. LaFetra goes out to Chile to establish Methodism in that republic." I accepted his words as a commission from God himself, and through all these years whatever may have been the discouragements and the difficulties, I have never for one moment forgotten that commission.

The following testimony is taken from a letter written by Miss Lelia Waterhouse:

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In 1878 a letter suddenly dropped into my life which changed its whole current. Up to the moment of its reception I had never hoped nor intended to be any kind of a missionary. The letter was from William Taylor. He stated that he was opening up a line of churches and colleges in the Spanish-speaking countries of South America, on the self-supporting plan. The people in those countries were to furnish transportation for the preachers and teachers, pay a modest sum down to start the schools and churches, which would afterward be supported by tuitions, commissions on schoolbooks, imported school furniture, and free-will offerings. We were expected to work for our living expenses without salary until the schools and churches were

upon a satisfactory financial basis. As the work was represented to me it was very alluring. The people were anxious for the schools, which would enable them to keep their children with them instead of sending them abroad to be educated. The liberal party was in the ascendancy in Chile and granted religious toleration. It would take but a short time to found a school of several hundred pupils. We were to contract for three years. William Taylor offered me the position of music teacher in the embryo school at Concepcion, Chile.

After reading the letter I laid it away, thinking that I need not answer it. I began to select the music for the choir practice that evening. Somehow the letter haunted me. I wondered if I had done right in deciding so hastily. The next morning I took an early train to the town where my father was stationed [the father was a Methodist minister], and surprised them by walking in while they were at breakfast. I read the letter to them.

Father said, "Of course you will not go."

Mother asked, "Do you want to go?"

I said: "From my babyhood you have taught me that God had a mission for me in the world. I have asked him to use me where I could do the most good. This may be simply a test of the sincerity of my consecration. The situation is none of my seeking."

I accepted, and in less than three weeks I had closed all my classes, procured and made my modest outfit, made my farewell calls and visits, and was on my way to my new field of labor.

As arranged by William Taylor, the committees were to forward money to him at New York to pay the outgoing expenses of the persons he was to select for them. The promised remittances had not arrived from South America. With farewells said and all arrangements made, the party was assembled at the port ready to sail. What could they do? Go back home? They took steerage passage.

### THE VOYAGE

Miss Lelia Waterhouse wrote a description of the voyage, a part of which is here given:

Mr. Taylor did the best he could for us. Each was provided with a small blanket and mattress or hammock. We put our

mites together and bought some canned goods and remedies. The first night I spent down in the hold (or lower deck), in foul air, with the portholes all closed, and for fellow passengers the lowest of emigrants. To take our supper we stood around a long, bare, swaying, swinging shelf. Each person was provided with a tin cup, a spoon, a plate, and an old steel knife and fork. A huge dish in the center contained the mess from which we were supposed to dip. I never attempted to eat there again, and hardly know how I subsisted. We opened some of the canned food, but with no way for it to be heated or seasoned, it was not very palatable. My bed was a piece of canvas stretched on poles. For bedding I had my shawl, a blanket, and a little pillow made from one of my mother's large ones. By morning I was in a stupor and they had to carry me on deck. The next three nights I slept on the hurricane deck on my mattress. At three each morning we had to rise and take refuge on the hatchways while the sailors scrubbed the deck. With one or two exceptions the sailors were a coarse lot.

For several days the most of us suffered wretchedly from seasickness. One gentleman of the party made a desperate effort to keep up, and he did us such little services as he was able. The sailors jeered at us. One night a thunder shower came on suddenly. The women were weak from seasickness, so the sailors picked us up from the hurricane deck and placed us on deck below, and protected us with tarpaulins. My situation was so novel, hemmed in on one side with an immense coil of tarred rope and on the other by an old mattress tipped up, that I began to hum softly, "Rocked in the Cradle of the Deep." I heard a movement, and looking up saw the face of a young sailor looking down upon me.

"Are you thirsty?" he asked.

"Very," I answered.

He went away and soon returned with ice water. I knew that this luxury was not provided for steerage passengers or sailors. The boy lifted me and I let the blessed draught cool my fevered system. Afterward I had a talk with the boy and found a soft place in his heart for his home and his mother, and I had a little chance to instruct him about the ways of God. On the fourth day while lying on one of the hatches I had a sinking spell which alarmed both sailors and passengers. After trying their remedies in vain they summoned the ship's doctor, who

swores big oaths because they did not call him before. He forced champagne between my lips, ordered the stateroom next to the purser's to be vacated, had the burly purser carry me to it, and detailed one of the ladies to stay in the stateroom and watch me. He also ordered food to be served to me from the cabin table, and was very kind, though rough and dissipated. I was ill and weak all the way to Aspinwall (Colon).]

We crossed the Isthmus on the railroad which had cost many lives in the building, and had to wait twenty-four hours for a steamer at Panama.

On our second steamer our canvas bunks were on an immense deck, on which were great piles of tropical fruits, and such a mongrel collection of passengers that the men of our party would not let us women spend our nights there. We slept in staterooms at night, but lived and ate on deck in the daytime. Our men secured some food from the steward after the cabin passengers had been served, to add to our uneatable steerage fare. We used our cans of cocoa for drink without milk or sugar.

Arriving at Callao some of the missionaries who could do it paid the difference in the fare and continued the journey first class, and one loaned me sufficient, so I went first class also.

### THE PARTY GETTING LOCATED

The first of the party to disembark were the Rev. A. P. Stowell and wife and Miss Cora B. Benson. They left the steamer at the port of Arica on July 24 and went to Tacna, twenty-four miles inland. I have no knowledge as to what the committee had done in fulfilling their promises to William Taylor as to passage money to cover the outgoing expenses of the teachers, nor whether it had made any preparations for the opening of the school. It appears that on the arrival of the teachers they gave hearty cooperation, as is shown by a circular published on November 1, 1878, a few months after the arrival, which begins as follows:

PROSPECTO

ESCUELA AMERICANA PARA NIÑOS DE AMBOS SEXOS  
BAJO LA DIRECCION DEL  
PROFESOR, DON A. P. STOWELL  
de la Universidad de Boston

Esta Escuela projectada por el Sr. Guillermo Taylor, y fundada con la cooperacion de los Señores—

DON JOSÉ OUTRAM,  
DON JORGE HELLMAN,  
DON GUILLERMO HELLMAN,  
DON VENTURA FARFAN,  
MR. WILLIAM C. MACLEAN,  
MR. JOHN S. JONES,  
MR. WILLIAM M. ZIZOLD,  
MR. CHARLES BASADRE,  
MR. CHARLES PILOT.

(PROSPECTUS.—American School for Boys and Girls, under the direction of Professor A. P. Stowell, of Boston University. This school was planned by Mr. William Taylor and founded by the aid of —. The school has at present the following teachers: Mr. A. P. Stowell, Mrs. A. P. Stowell, Mr. Charles Newhouse, and Miss Cora B. Benson.)

The teaching will be in both English and Spanish.

School desks, piano, and school furniture were purchased in New York under Mr. Taylor's supervision and shipped on before. The teachers were very well received, and were well pleased with the city, the friends they found, and the prospects of the field. Mr. Stowell soon after arrival reported that the work had opened far beyond their anticipation, and that before long he hoped to begin direct gospel work among the English-speaking people.

The next member of the party to disembark was the Rev. J. W. Collier. He had been appointed to Iquique, and arrived there July 25. This port is the principal one

for shipping nitrate of soda, of which there are extensive deposits in the interior. There was a fairly good British colony at this port, drawn there by the nitrate industry and the shipping and railroad interests, which are largely in their hands. Many vessels, chiefly sailing ships, and many British sailors are in the harbor. As the vessels often stay for weeks to load, there is a good opportunity to work among the sailors. The British colony resident on shore offered ample opportunity for school and church work.

Mr. Collier soon after took as his assistant Mr. Edward A. Bayley, late of San Francisco, California.

At Coquimbo the Rev. J. W. Higgins disembarked. The committee appointed by William Taylor when there went on board the steamer to receive Mr. Higgins. Messrs. J. Grierson; R. John, a Wesleyan local preacher; A. Treweek; T. J. W. Millie, and O. W. Jenkins formed the committee. They had secured a dwelling house and remodeled it for a chapel at an expense of \$600. Mr. Higgins reported "the chapel as pleasant and comfortable, the people sing well—yes, better than that, they all sing, and that right heartily. Every one seems interested." "The committee had invited Dr. Trumbull to stop off on his way north to give us a good send-off. Well, we got it, and a glorious one it was." The Chilean Times, a periodical published in the interests of the English-speaking residents in Chile, in its report of the opening services, closes with the following: "Altogether, the church at Coquimbo promises to be a permanently useful institution, the unsectarian character of which, and the manifest activity and zeal of its pastor, will doubtless render it a blessing not only to Coquimbo but also to various other places in the province, to which it is intended that he shall pay periodical visits. 'Union is strength,' and this

successful result of the Rev. Mr. Taylor's visit may well induce many other places on the coast to try what they can do."

Valparaiso is the most important port after San Francisco, on the whole west coast of both Americas. The Rev. Ira Haynes LaFetra, of whom mention has already been made in speaking of his call to South America by William Taylor, was appointed to labor among the seamen at this port.

Years afterward Mr. LaFetra wrote: "During the year I spent in that work it was my privilege to live in the family of Dr. David Trumbull, that veteran hero and pioneer of Protestantism in Chile. It was he who fought the battle for religious liberty, and was chiefly instrumental in securing the interpretative law which so modified the fifth article of the constitution as to give to Protestants the right of worship. It was a benediction to live so closely associated with him, and gather inspiration and courage and faith from his daily prayers and patriarchal counsels."

As early as 1844 a request had been forwarded to New York that a minister might be sent to Valparaiso to gather a congregation of British and American residents and seafaring men. The Foreign and Evangelical Society took up the request, and on December 25, 1845, the Rev. David Trumbull arrived in Valparaiso to begin the work. The congregation he gathered continued to grow in numbers and influence. In 1855 it built the first Protestant church edifice in Chile and became wholly self-supporting. In 1869 it moved to its present beautiful and commodious edifice, situated on one of the principal streets. Its organization is undenominational. It seems that later Dr. Trumbull was connected with the American and Foreign Christian Union, whether by a simple



MRS. ADELAIDE W. LAFETRA  
Founder and for twenty-five years Directora of  
Santiago College.



REV. IRA H. LAFETRA



change in the name or by a change of relations to another society is not stated.

In 1860 Mrs. Trumbull started a school for girls. In 1868 the *first church for Chileans* was organized, with Mr. Gilbert as pastor. In 1873 the work of the American and Foreign Christian Union was all passed over to the care of the Presbyterian Board of Foreign Missions, and there it has remained.

The rest of that first party of nine, the Rev. William Wright, Miss Lelia Waterhouse, and Miss Sarah Longley, were appointed to Concepcion. After five days in Valparaiso they started south. They had notified Mr. William Lawrence, the chairman of the committee with whom William Taylor had arranged for the establishing of the school, of the date which they would arrive. But no reply was received. The reception which they received on arrival can best be given in the words of one of the party, Miss Waterhouse:

I shall never forget the cold, rainy, midwinter August day. No one met us at the station, so we inquired our weary way to the house of Mr. Lawrence. We waited a long time at the door while the maid took in our names. We waited a still longer time in the parlor, as Mrs. Lawrence was at breakfast. When she came in we saw a pleasant-looking English lady, but she looked constrained and distressed; and after a formal greeting, said: "I am going to be very frank with you. I think the best thing you can do is to turn about and go right home. My husband declines to have anything to do with the school, for it may hurt his business with the Catholics. He has not taken any of the subscriptions, and says that the time has not come to start an English school."

Mr. Wright and Miss Longley were speechless. I felt that something must be said, and ventured to remark, "But, Mrs. Lawrence, we have *come to stay*."

She looked at me in amazement, then said, "Oh, but the priests and Catholic editors are talking awfully about you, and setting the people against you."

"A very good way to advertise us," I quietly replied.

She again looked at me in great surprise and then relaxed from her distress, and soon she confided that personally she was very anxious to have an English school, for then she would not be obliged to have her youngest daughter sent to England to be educated. Just then Captain Willson's wife, a near neighbor, who had been notified of our arrival, came in with some letters. We soon had the two women interested in our scheme. They offered their services as interpreters in securing a house, furnishings, etc. We remained to lunch with Mrs. Lawrence, and met her husband. He was rather gruff in his bearing toward us and discouraged all talk of a school. We took rooms at a hotel, and I immediately secured one pupil in music. We secured a vacant house and had it cleaned, and improvised some school furniture, as that from the States had not arrived. We began with a few pupils in each department. The time was unfortunate, as it was the last half of the school year. Nearly all school children were in other schools with tuitions paid in advance.

It was a discouraging start. Mr. Lawrence had said so much about the impossibility of sustaining a school in the face of the opposition of the Roman Catholics that great caution was practiced. The only visible religious service was the saying of grace at the table. Later the fear passed and religious services were introduced.

The committee had miserably failed in fulfilling its agreement with William Taylor and had placed the worthy persons sent out by him in a position most difficult and unjust. But they did not back out. They went in to do what they could for themselves. The Lord God was with them. Writing now forty full years after that date, I am able to state that the work begun by them under such discouraging circumstances has gone on without interruption from that day, and with marked success. That can be said of only two others of the stations opened by William Taylor on the West Coast,

## THE SECOND PARTY

The Rev. Alexander T. Jeffrey and wife and the Rev. Lucius Smith and wife sailed from New York August 30, 1878. Mr. Jeffrey was appointed to the port of Antofagasta, and opened a school there September 28. The province of Antofagasta extends along the sea for more than two hundred and fifty miles, reaching to the 26th degree south latitude; embracing all the seacoast which belonged to Bolivia. It was the one important port of that republic.

In a letter written September 14, 1878, to the Rev. Ira H. LaFetra, Brother Jeffrey says: "The people of Antofagasta received us well. They wanted a school, but no church. Never but one or two Protestant sermons have been preached here since the town was built. The people are all a good, jolly set of wine-drinkers. Have not been able to find a praying man or woman in all this 'Sodom' save the Romanists."

Under date October 14, 1878, he writes: "The school has opened well. It has grown beyond the expectations of every one. One half of the scholars are children of native parents. Some of them are Bolivians. I had a service and twenty-five souls crowded into a room in the house of Mr. Hodgkinson. It was a good meeting. We have no Sabbath. The saltpeter works and merchant ships all work on Sunday."

April 1, 1879, he writes: "The war cloud grows darker. It may burst at any time at Antofagasta."

The Rev. Lucius Smith was appointed to Copiapo, and arrived there September 1, 1878. Copiapo is a pleasant city, at that time of about eighteen thousand inhabitants, situated forty miles inland from the port of Caldera, with which it is connected by a railroad. That railroad

was the first one built in South America. It was constructed in 1851 by William Wheelwright, a native of Newburyport, Massachusetts. Copiapo was the center of the rich silver and copper mining of that region.

On September 16 the school opened with twenty-five scholars. In addition Mr. and Mrs. Smith had private classes in vocal and instrumental music. The Board of Directors gave their hearty cooperation. Mr. Smith gave a very encouraging report of the religious work. He had preaching service on Sunday morning, Sunday school in the afternoon, and prayer and praise service in the evening.

### THE THIRD PARTY

A third party, consisting of the Rev. Charles W. Birdsall and wife, the Rev. Magnus Smith and wife, Charles Newhouse, and Miss Edith Collier, sailed from New York November 30, 1878. The party was distributed as follows: The Rev. and Mrs. Birdsall were stationed at Colon. Mr. Birdsall expected to devote his time to ministerial and pastoral work, extending his labors along the Isthmus, possibly as far as Panama. There was need also for a good school. The successful arrangements for the opening of this work were largely due to Mr. Moseley, superintendent of the Panama Railroad.

The Rev. Magnus Smith and Mrs. Smith were appointed to Mollendo, the second port in Peru in importance. This port serves for Arequipa and the rich valley in which it is situated; and by the railroad which goes up over the Andes to Puno, on Lake Titicaca, forms a port of entry and export for quite a region in the highlands of Peru, of which the old Inca city of Cuzco is the center. At the same time it renders similar service

to the city of La Paz and the surrounding regions in Bolivia.

In a letter written to the Rev. Ira H. LaFetra Mr. Smith says: "We found nothing ready. No one came to meet us, and no one offered us hospitality. I began a boys' school January 7, 1879. I had only five boys at first, and only fourteen up to March 10. Mrs. Smith began a school for girls January 27. Up to March she had only five girls." Thus the men who composed the committee formed by William Taylor and others who had expressed a desire for the school and had pledged to aid in its support nearly all failed. It is probable that the priests had given them to understand that their business interests would suffer if they supported this school instead of sending their children to a church school.

In another letter Mr. Smith says: "I began a Sunday school. The first Sunday I had six scholars; the second, eight. There are very few English and American residents. The population is chiefly Peruvian and Italian. I cannot yet start preaching. I am told that it will not do. Besides, the Protestants are few and indifferent. I could not get a congregation. I do not know of a foreign man in this place who is a professor of religion, and I do not think there are more than three women."

Mr. Smith was splendidly equipped. He held the degree of B. A., and had taken postgraduate studies in Germany.

Mr. Charles Newhouse went to Tacna to teach in the school the Rev. A. P. Stowell had started there.

Miss Edith Collier went to Iquique to aid her brother in the flourishing school he had opened in that place.

Early in the year 1879 the Rev. Charles H. Hoffman and wife and the Rev. Oscar von Barchwitz-Krauser arrived at Valparaiso, having come out to work among

the German colonists in southern Chile. Mr. Hoffman went at once to work among the Germans in Valdivia, and Von Barchwitz-Krauser went among the Germans at Osorno, Puerto Varas, and the scattered settlements around Lake Llanquihue, much as the early Methodist itinerants went among the settlers from house to house, visiting and gathering the people in little groups as circumstances permitted.

Besides the stations started in southern Chile among the Germans in 1879, another new station was opened. At Lobos Islands the Rev. James P. Gilliland and Mrs. Gilliland arrived on the west coast probably in August. They came out expecting to start work at Mejillones, a port of Bolivia. They found the port blockaded. They decided, therefore, to go to Lobos Islands and work among the seamen. At times there were twenty or more vessels loading guano at those islands, hence there were many sailors. The captains received them cordially and gave them facilities in working among the seamen and in securing support. Unfortunately, in December the islands were visited by a Chilean gunboat, which sank the launches and partly destroyed the wharf. It warned the vessels to leave and threatened to return in a few days. After waiting twenty days, as the gunboat did not return, the launches were raised and repaired, and the vessels completed their cargoes, and then went away not to return. Therefore the Gillilands had to leave. On February 14, 1880, they reached Callao.

In July, 1879, Mrs. Marietta Vasbinder, a widowed sister of Lucius Smith, arrived at Copiapo, having come out to aid her brother in the work there.

## CHAPTER IV

### MOVING FORWARD

WITHIN nine months from the date of his arrival in the States after his visit to South America, William Taylor had sent out ten single missionaries and seven married men and their wives.

They were distributed in ten different stations, and in a short time work was organized in each. A few selections are taken from reports published in the Record, of Valparaiso, which tell something of the progress which was being made.

Mr. Collier, writing from Iquique, said:

This is the place of all places in Peru—the richest, the wickedest, the most inviting to the missionary. I would not exchange it for any I know. The work is opening grandly. I hold service on shipboard every morning at ten o'clock, and have a good congregation. My shore work is progressing as finely. The promise for a good, thorough work is so great that I am calling upon all to praise the Lord together with me and exalt his name. The school is not yet under way. We have just engaged a house which will serve the purpose of a church and schoolhouse.

The reports we receive are very encouraging. Mr. Higgins' services have been well attended and religious interest is manifested. The young people of the church and Sabbath school have organized a temperance society. This is an excellent work which will do much in winning back the intemperate and in saving the young from forming habits of intemperance.

Mr. Higgins has been extending his work to neighboring towns. He visited Tongoy and preached two evenings to audiences of nineteen and eighteen; then to Sauces, up in the mountains, where the miners received him with open arms. He preached there and visited the families. Then on around the mountain to the Pique mine, where he found a number of Wesleyan Methodists. They were anxious to have a class formed.

His visits took in also Tamaya and Panulcillo. Later he made a trip in another direction, visiting Serena, and the mines, Compania and Brillador. He says: "A great part of the way I am compelled to travel on horseback. This week I visit three places; next week I am to be gone the whole week. The week following I visit the three places, and so on. I am arranging for an extra service to be held on Sabbath afternoon in Guayacan, a Welsh community, which has a little chapel but no minister at present."

Of Valparaiso sailor work Mr. LaFetra wrote: "The Committee of the Seamen's Evangelical Society gave me a most kindly greeting as their chaplain. The inauguration and progress of the work in the Bay have been encouraging, and give every hope of a permanent and useful work. Ship masters and officers and men have all been most kind in the welcome they have given us on board their vessels, and in the trouble they have taken to afford us pleasant accommodations for our services. The first service was held Sunday morning, August 4, on board the Sarah Anderson, Captain Foley. Seven captains, several masters, and over fifty in all were present." After reporting quite a number of services held on the same and different vessels, he adds: "Evening services have also been held on a number of vessels. It is the desire to organize a fellowship band among the men on board every vessel, to meet once a week for singing, study of the Scriptures, and prayer and testimony, so they can keep up service during the time they are away on the voyage. Work on land also, at the English hospital and at the boarding houses, gives promise of doing much good. The schools at Concepcion and Copiapo began the new year (the third of March) with good prospects. Mr. Wright, at the former place, opened with sixty-one pupils, a number of whom are from a distance and board at the school."

The Record published the following: "Congratulations

are now in order on account of another event of no little importance to the school. Saturday, March 8th, on board the United States ship Pensacola, in Talcahuano Bay, by the Rev. Mr. McAllister, chaplain, Mr. W. A. Wright and Miss Sarah E. Longley were united in marriage."

#### ORGANIZATION NEEDED

While the missionaries in starting their work had followed more or less the general plan formed by William Taylor, yet at each station the work had been organized to quite an extent according to the ideas of the missionaries in charge and had been adapted to the conditions found there. There was no uniformity, no general organization, no central authority. The missionaries looked to William Taylor as the central authority, but he was far away and very much occupied in visiting camp meetings, Conferences, and churches, and in selling books, in an effort to raise money sufficient to meet the most pressing needs of the tremendous enterprise he had undertaken. The utmost he could do was to give some tardy general supervision through correspondence. There was nothing that bound the stations together except the common interest in the Lord's work in that field and the common sympathy of the missionaries with each other. The stations were virtually independent in administration and finances. The situation might well have been summed up by the missionary saying to himself: "Well, I am here. Now it is root, hog, or die."

Naturally, not all those who had gone out would be equally capable as administrators or as workers. The wisest among them comprehended better the task before them, and saw the need of good organization and wise leadership.

Early in the year 1879 they undertook to get the missionaries together in a conference, called to be held on January 24 at Coquimbo. The purpose of the meeting was the consideration of methods for more united effort and the discussion of the best means for extending Bible work, Christian literature, temperance, and evangelistic work, both among the foreign residents and on shipboard.

The conditions, however, were not conducive to the plan. Few were able to attend—too few to form a conference. In a report of the meeting which was published in the Record of Valparaiso the only names given as present were those of Mr. Higgins, the pastor at Coquimbo; Lucius Smith, of Copiapo; H. Jeffrey, of Antofagasta; and I. H. LaFetra, of Valparaiso. But communications from nearly all of the others, with reports from their several fields, were received. No records of this meeting have been found, but it seems from the correspondence that different matters relating to the work of the mission stations were considered and put into shape to be presented by correspondence to the absent members of the mission.

One sad event had occurred before the date of the conference. Stricken with typhus fever, after an illness of two weeks, Mrs. Lucius Smith passed to her eternal rest on the 28th day of December, 1878. It was just five months after her arrival, and only six months after the arrival of the first missionaries. She was a gifted missionary worker, and entered with all her heart into the work. Her death cast a gloom over all. Apart from this sad event, the outlook for the new self-supporting missions at the beginning of 1879 was auspicious. The missionaries sent out by William Taylor were settled and at work under conditions which gave promise of support and the accomplishment of good results. But

many difficulties attended the work. Direct evangelistic work even among Protestant foreigners was not easy because of the social persecution of their families and of the boycotting of their business. Religious work in the schools had to be done with great caution. Some missionaries doubtless were over bold and failed to accomplish as much as otherwise they might have achieved. Others were too timid, reaching the extreme in one case where the head of the school was not willing to have mention made of his school in the Protestant religious paper published at Valparaiso, and was afraid to have Mr. LaFetra visit his school because he was known as a Protestant clergyman.

The sun which shone so bright with promise upon the missionary band at the beginning of 1879 was soon obscured with blackest clouds. They were brought face to face with unexpected and great difficulties. On February 12, 1879, war was declared between Chile and Bolivia. Antofagasta, the chief port of Bolivia, was at the complete mercy of the Chilean fleet, as Bolivia had no navy. But Peru had formed an alliance with Bolivia, hence the president of Chile, Anibal Pinto, on April 5 declared war against Peru. The war clouds thick and dark hung over every port from Tumbes, in the north of Peru, to the Straits of Magellan. No one knew where the lightning might strike. Commerce was paralyzed. The more important central ports were in especial danger. Apparently, the Peruvian fleet was the stronger, but Chile took the offensive.

#### ANTOFAGASTA ABANDONED

The Rev. and Mrs. A. J. Jeffrey had to abandon Antofagasta. The work begun there had to be dropped. They proceeded to Valparaiso. They were without occupation

or means of support. The Rev. Ira H. LaFetra, who was stationed at Valparaiso by William Taylor, had succeeded in establishing a successful self-supporting work among the seamen. Considering that it would be much easier for him, a single man, to secure support than for the Jeffreys, he gave over his work to them. Soon after, in addition to work in the bay, Mr. Jeffrey tried to start work among seamen on shore, but without success.

Mr. LaFetra sought a new field. An Anglican clergyman, the Rev. Mr. Quick, had held services in English at Santiago, but he had abandoned the work more than a year previous. LaFetra tried to start anew the church services and succeeded. Santiago was the capital of the republic of Chile, and the most important city except San Francisco on the west coast of both Americas. The Union Church was founded as the outgrowth of the work which LaFetra started, a church which through the years has done a great work for Christ, a continual source of spiritual power and blessing to the English-speaking community.

The flourishing work begun by the Rev. J. W. Collier at Iquique, the principal center of the nitrate of soda industry, had to be abandoned on account of the Chilean fleet, which made it impossible to ship the nitrate, and worse, to supply the people with food and water. Mr. Collier and his sister Edith left for Coquimbo. Soon after they went to Lota and started a school and began church services. The principal coal mines of Chile were at Lota, and there was quite a good English-speaking colony. Thus though the stations at Antofagasta and Iquique had to be abandoned, the workers were soon engaged in other towns farther south.

Unfortunately, the case at Tacna was not so. Word was received in August that both Stowell and his wife



REV. GOODSIL F. ARMS



were confined to their beds with sickness. The school was discontinued. Perhaps by giving a part of a letter written by the Rev. A. P. Stowell to Ira H. LaFetra, dated October 25, 1879, the story can best be told:

It is with a sad and broken heart I write you. I suppose you have learned ere this that we were compelled to leave Peru on account of the failure of health. I took a severe cold the last week in June, which brought on a severe attack of pneumonia. My wife took cold about the same time. Many in the city at that time were suffering from colds and pneumonia. My dear wife died of quick consumption about fourteen days after reaching home. I am about discouraged. Life has for me not a single ray of joy or happiness. All that I held dear upon earth is gone, and I have prayed earnestly that I might be taken also. The only reason why I am glad that I recovered is that I was able to get my dear wife home to die surrounded by a loving mother and Christian friends. She was thankful that her loving heavenly Father spared her for that. Although she had such a hard year in Peru, she said before dying that it was the happiest year of her life.

Miss Cora Benson, the missionary associated with the Stowells, though alone, would not abandon her work. Mr. Higgins wrote: "I glory in Miss Benson's pluck. It takes the bull-dog grit to live upon this coast."

The school started by the Stowells was rapidly growing, having seventy pupils already. Their departure seemed most unfortunate. But because of sickness and death that work was not to be closed. Others had heard God's call and were ready. The Rev. Fletcher Humphrey and wife sailed from New York before the end of the year, and reopened the school at the beginning of the school year, March 1. The sickness of Brother Stowell and the death of his wife did not deter them from going to Tacna. Sad to relate that work had soon to be abandoned. Tacna, the chief city of the province, and Arica,

the port, came to be the principal storm center in the bloody conflict between Chile and Peru. It made necessary the abandonment of the work so bravely sustained by Miss Benson and so nobly taken up by Mr. and Mrs. Humphrey. Miss Benson remained at Tacna for some time, teaching in a private family. The Humphreys went to Santiago.

The greatest misfortune of all that befell that struggling infant mission during those terrible days was that at Mollendo. The Rev. Magnus Smith was stricken with fever, and while very sick that port was bombarded by the Chilean fleet. He had to be carried out of the town on his bed, the exposure causing his death a few days later. This, perhaps, was the saddest event in the history of the Taylor missions on the west coast. The bereaved widow among strangers, without a home, in a port subject at any time to the attacks of the enemy, business paralyzed, with no means of support, stricken and inconsolable at the loss of her husband, availed herself of the first opportunity to return to the United States. Her situation was desperate, because the methods up to that date employed by William Taylor in this self-supporting mission provided no funds to cover home-going expenses, or the support of sick and disabled missionaries either at home or on the field.

[The other missionaries of that mission felt deeply the sad situation of Mrs. Smith, but could do but little. They themselves were in a most critical situation, due to the war. They were finding it almost impossible to provide themselves with the bare necessities of life. Thus it was impossible for them to give her much aid. She managed to get home, but her position then was a very hard one. The Rev. A. P. Stowell, in a letter to Brother LaFetra, wrote: "I had a letter from Mrs. Magnus Smith yester-

day. She asked if I could ascertain among friends if she could get a place where she could earn her living by serving, doing dressmaking, or other work. Her health is very poor, and it seems too bad that a woman who has sacrificed so much for the cause should be compelled to earn her living by hard labor before she is able to work. Truly, 'She hath done what she could.' It will be a shame and a disgrace for the Methodist Episcopal Church to allow that woman to suffer financially."

A second great affliction came to the mission. The Rev. Charles M. Birdsall, at Colon, after about seven months of labor, was called to the better land. The records at hand give no further data except that Mrs. Birdsall returned to the States, and that the Rev. E. L. Latham was sent out to take up the work which Brother Birdsall had in charge. He was there probably two or three years. He went from there to Central America, where he labored a while before returning to the States. In visiting a Wesleyan Methodist pastor at Colon I learned that William Taylor passed all his work at the Isthmus over to the Wesleyan Church, and also the property which had been acquired.

#### DEFECTIVE ORGANIZATION OF THE TAYLOR WORK

The terrible afflictive situation in which Mrs. Smith was left after the death of the Rev. Magnus Smith shows a most serious defect in the methods of the William Taylor Self-Supporting Missions on the West Coast of South America. If the circumstances were given in the other cases of sickness and death which occurred among the missionaries, they would also show how great was this defect during all those first years.

There was no missionary society organized. William Taylor secured and sent out the missionaries. He raised

the money and paid for outgoing passages and to some small extent aided in the most necessary expenses. He had to depend for funds on the sale of his books, and upon personal gifts which he solicited from friends and the public where he gave addresses. With difficulty was he able to secure the funds required to send the missionaries out to the stations. Had he failed to send them out, his missions would have failed right at the start. He could not support those who, broken in health, had to return home.

While the terrible disasters of the war caused havoc to the mission stations in Peru and Bolivia, and sorrow and suffering, and even death to some of the faithful messengers of the cross, those in the south were not free from difficulties.

The Rev. Charles H. Hoffman, who had undertaken to labor among the Germans at Valdivia, soon found that they were irreligious. With rare exceptions they did not care to have anything to do with church services and they scorned his efforts to bring them to Christ. Many of them were nominally Lutherans, who looked down upon him as not being a properly trained nor properly ordained minister. They considered him a fanatic. Failing in Valdivia, he went to Puerto Montt, and soon after joined Barchwitz-Krauser in work at Osorno and among the German colonists around Lake Llanquihue, where Von Barchwitz-Krauser had won friends and had married the daughter of one of the colonists. But the colonists were poor, and few of them were ready to listen to the message or help support the messenger. A small school was started, from which a little support was secured. Brothers Hoffman and Barchwitz gathered the colonists in homes here and there around the shores of the lake for Sunday school and preaching, and passed

on horseback from farm to farm visiting the people. Soon after Barchwitz left the work around the lake to Hoffman and went to Osorno. There he won friends and several were converted, though others strongly opposed. The Rev. Dr. Trumbull raised some money in Valparaiso and sent it to them; otherwise they could not have lived there.

*It is remarkable* that in the midst of all the difficulties, the suffering, the lack of proper support, the pain of seeing the work which they had begun destroyed, and the death of some, *not one* of the missionaries lost faith, became discouraged and abandoned the work, except Mrs. Magnus Smith, whose situation after the death of her husband compelled her to leave, and Mr. and Mrs. Stowell. Mr. Stowell took his wife home to die; but afterward returned. And, fortunately, notwithstanding the war, the missionaries were able to continue the church and school work at Copiapo, the church work at Coquimbo, the Bethel work at Valparaiso, the church and school work at Santiago, the school work at Concepcion, and work among the Germans in the South. The missionaries who were driven out of one station went to another, or started a new work.

#### THE YEAR 1880—THE CONFERENCE

January 22, 1880, the members of the Taylor Mission met together in conference at Santiago. There were present Professor Wright and Miss Lelia Waterhouse, of Concepcion; Lucius C. Smith and Mrs. Vasbinder, of Copiapo; Mr. Ira H. LaFetra, of Santiago; Mr. and Mrs. Jeffrey, Mr. and Mrs. Collier and Von Barchwitz-Krauser, of Valparaiso. A report written by Ira H. LaFetra was published, from which I take the following: "It was a blessed time and every heart was

strengthened by words of cheer and faith, and the recital of trials and victories. We came here without anyone to look after us, and have been working as best we could. The Lord has wonderfully guided us and enabled us to organize our work so that it really begins to take permanent shape. Rev. Ira H. LaFetra was elected president of the Conference, and also chairman of the Executive Committee to look after the work during the year. In a couple of weeks he is to visit the south about 500 miles, to see what can be done toward working up new fields for teachers and preachers. It is the unanimous feeling among the workers that God sent us here to stay, and that our work is to take Chile for Christ."

The appointing of Krauser to the Bethel work at Valparaiso left Hoffman alone for the work among the Germans in the south. Another change was that of the Rev. J. W. Collier. His poor health and the difficulties placed in his way by the Lota Company, which was all powerful and held him bound, as he says, like Prometheus, led to his leaving Lota for Valparaiso. There he was given the important position of supply pastor to the Union Church during the absence of Dr. Trumbull in the States.

On December 9, 1879, Mr. Collier was married to Miss Matthews, a fine girl from an excellent Christian family of Lota. Brother Higgins wrote of Collier as doing good work at Valparaiso, though he was in poor health.

About seven months after the death of his wife the Rev. A. P. Stowell again sailed for South America, arriving at Copiapo May 29, 1880. He came expecting that Mrs. Vasbinder had gone to teach in the new school that was to have been started at Santiago. Instead she had remained at Copiapo, and the Rev. Lucius Smith was there. The school was small, there being only twenty-

five pupils. The government had established free public schools, hence there was no work for Mr. Stowell. Disheartened, he left for the States August 18, taking passage on a sailing vessel.

Santiago, the capital of Chile, was a city of potent influence on the west coast. At that center of power and influence—political, financial, social, and ecclesiastical—of the hierarchy of Rome, with no funds, but with audacious faith, Taylor's little band planned to establish a school as a center of light and righteousness for the bringing in of the kingdom of Christ. As arranged by the Conference, it was expected that Mr. and Mrs. Wright would take charge of the new school, but the illness of Mrs. Wright caused her to leave for the States about the first of March, Mr. Wright following in May. The school, therefore, could not be started as planned. Delayed though the project was, still it was to be accomplished, and before the year ended the school was opened. Two things worked to that end, namely, a change which had to be made on the field and aid given by William Taylor, who was at home.

Though the war was raging fiercely in the province of Tacna, the Rev. and Mrs. Fletcher Humphrey were unwilling to abandon the work they had so bravely taken up and successfully pushed forward after the sickness of Brother Stowell and the death of his wife had caused the work to be abandoned. But the government had taken their school building and used it for soldiers' barracks. The furniture was packed away, and it was impossible to continue the work. Reluctantly they left Tacna and went to Santiago. Thus they became available for starting the school there. With the aid of LaFetra steps were taken to that end. The desire was to establish a school for both boys and girls.

## MR. TAYLOR FINDS A GREAT TEACHER

William Taylor speaks of the founding of schools as "a blessed work: laying tracks for mighty energies to bless the race. These schools are to educate the young people not only in the arts and sciences of civilization, but also to lay deep foundations for a broader and holier work—the conversion and salvation of the Latin races. Education is only the entering wedge. Bibles, teachers, preachers, churches, circuits, conferences are to follow in the order of God's providences."

He realized the importance of a school in such a center as Santiago and sought to found one adequate for such an opportunity. He visited Mount Allison Seminary at Sackville, New Brunswick. The institution was in the full tide of prosperity. There had been a gracious revival, and many of the young ladies had been converted. Miss Adelaide Whitefield was the preceptress. She was born near Ransomville, New York, and grew into beautiful girlhood surrounded by the advantages of a consecrated Christian home. Educated at Wilson Academy and at Houghton Seminary, where she was graduated in 1868, she remained there as instructor for three years, then became a member of the faculty of Lasell Seminary, at Auburndale, Massachusetts. From there she went to Mount Allison as preceptress. William Taylor visited the seminary and asked her to go out to Santiago to found a school for young ladies. With her splendid preparation and spiritual gifts she seemed indispensable to Mount Allison Seminary. The trustees were unwilling to give her up, but she felt called to go. Reluctantly they agreed to release her for two years. Soon afterward she sailed, taking with her a good teacher, Miss Lizzie Kipp, and a trained kindergarten teacher,

Miss Rosina Kinsman. For her and her companions it was a marvelous venture of faith. Where has it a parallel? Three ladies, comparatively unknown persons, *without funds*, without any missionary society to sustain them, without a knowledge of the language, to enter a foreign land where the strong social currents and the dominant intensely hostile church were bitterly opposed and expect to establish there a high-grade boarding and day school for young ladies, covering the expenses with the current income!

They arrived at Santiago September 11, 1880. Fortunately, Ira H. LaFetra had been laboring there about a year, and had formed many friends. By their aid and through his splendid business ability he was able to make arrangements for opening a school on October 1 in a rented house situated in Vergara Street, No. 17. Hand-bills announcing the opening of the school gave the following:

BOARD OF INSTRUCTION

Mr. Fletcher Humphrey, Director,  
*English Language and Natural Sciences.*

Miss Adelaide Whitefield, Preceptress,  
*Latin and Mathematics.*

Mrs. Mary D. Humphrey,  
*Mental Philosophy and English Literature.*

Miss Lizzie Kipp,  
*History, Fine Arts, and Needlework.*

Miss Rosina Kinsman,  
*Kindergarten.*

Julio Abelos,  
*Spanish Language and Literature.*

Carl Rudolph,  
*German Language and Literature.*

Jules Gomien,  
*French Language and Literature.*

C. Stamm,  
*Music.*

Mr. LaFetra had secured the cooperation of Senator Benjamin Vicuña Mackenna, candidate for the presidency in 1876, and the most popular author among Chilean men of letters; the Hon. Thomas A. Osborn, United States Minister at Santiago; Senator Adolfo Ibañez, former minister of Chile in Washington; Señor Zenon Freire, intendente of the province, and Señor Alejandro Carrasco Albano, official interpreter of the minister of foreign relations. Others gave their influence. But the school year in Chile closes at Christmas time, and few cared to take their children from the schools in which they were so near the end of the year. The classes opened October 4 with only seven scholars. Eight more were enrolled before the end of the year.

As previously stated, the loading of guano at the Lobos Islands ceased and the vessels went away. Left without seamen with whom to work, the Gillilands went to Callao, arriving there in February. There was an English clergyman at that place, but at Lima there was none. Brother Gilliland went to Lima, rented a house, and began working among the English-speaking people by personal visitation and public services. The services were held in the Odd Fellows' Hall, which was offered to him free of charge; but on account of the war the conditions there became so trying that near the end of the year the Gillilands gave up that work and went to Copiapo.

Toward the end of the year 1880 the Rev. J. G. Price organized a mission at Guayaquil, Ecuador, supporting himself by private teaching.

The conditions under which the work had to be done in the different stations, especially in the schools, were much the same. A picture of how work was done at Concepcion will serve for the other places.

It was found that uniting together the boys and girls in the same school was a great drawback. The custom of the country, the ideas of the parents, and the training or lack of training which the children had had, made it difficult. At Concepcion it was deemed best to make a separate school for the girls. Another house was rented, and Miss Lelia Waterhouse took charge of the separate school for girls, which was called Colegio Americano para Señoritas, and later known as Concepcion College, and thus Concepcion College was founded. The school opened a kindergarten department which received little boys also. The school started with ten boys and nine girls. In the boarding department there were six girls. Two of them were from a British family, a home of poverty through the curse of drink; the other four, two each, were from the homes of Chilean mothers, widows of Americans. All these were able to pay little or nothing, and Miss Waterhouse at great personal sacrifice maintained them in order that she might have pupils for her school. Of those six five were converted and three have rendered splendid service through teaching in the schools of the Mission and in other schools.

Tremendous sacrifice went into that work. Often there was a lack of suitable textbooks, and the delay in securing them from the States was so great that at times day after day from the one book on hand the lesson was copied on the blackboard for the use of the children. As the American textbooks on geography and history gave so much concerning the United States, and so very, very little about Chile, the teaching according to the textbook was displeasing to the patrons of the schools. To avoid this difficulty Miss Waterhouse compiled texts on history and geography for use in the Concepcion schools. A textbook was also prepared for the use of the pupils in

learning English. A somewhat similar plan was followed in the other schools.

The houses rented were unsuitable in structure and often inadequate in room space. They were not properly furnished. Miss Waterhouse tells how the children had to be marched twice a day into the dining room when they had work which required a writing desk, and how in the recitation rooms they sat upon boxes, stools, and little chairs. From the correspondence of another teacher the following is taken:

Another serious drawback was that often the missionary teacher was not able to use the Spanish language. Untidiness, carelessness in regard to personal cleanliness and in the treatment of bad humors, and also disorderly conduct characterized the children in many of the Chilean schools. To preserve good discipline and not lose the pupil by offending the parents was a task sometimes too difficult for the teachers. A pupil lost was income lost, and without income the school could not live.

#### THE PERSONAL HARDSHIP AND SUFFERING OF TEACHERS

The writer is fortunate in having a fairly full personal correspondence of Miss Lelia A. Waterhouse, telling of those early days. Doubtless if he had that of other missionaries, equally interesting data could be taken. Look for a moment at her few years of work. First, much of the teaching had to be done in the Spanish language, which made it more difficult. She was teacher of calisthenics and vocal music in the different departments of both schools, and she had also to oversee the housekeeping. For the year's hard work in those departments she received twenty pesos and her board (probably about \$15). For personal expenses she depended on private lessons in music, given mostly out of school hours. She said that, in the circumstances, there was no other way to get the school founded. How she was able to maintain



MRS. IDA TAGGARD ARMS

Four years Preceptress of the "Colegio Americano," the Methodist school for boys at Concepcion, Chile, and twenty-three years Preceptress in charge of Concepcion College, the Methodist school for girls at Concepcion, Chile.



herself and those girls whom she boarded is incomprehensible. Years after she spoke with joy of the fact that the school had never missed a day since its birth, adding:

I toiled for love of the boys' school as ardently as I did for the girls. In times of crisis and suspense, when it seemed as though we should lose all our patronage, I threw myself into every gap, and coached teachers, did their translating for them, took many recitations myself, and did much blackboard work. The studies which I arranged were used in all departments. The making of the monthly school reports for the parents, and the preparing for the public the school entertainments required work till long after midnight.

Other conditions were unfortunate. The following description is taken from correspondence:

My room had no windows. There were doors on the opposite sides which had ground glass in the upper halves. One opened into a hall with a window and the other into the upper corridor, and it had to be kept closed and locked at night. The room was so damp that the paper molded and fell from the walls, and my mattress was wet through with dampness. By wearing my heavy coat from the time I was dressed till I undressed again, and by walking the floor, I managed to live through the cold winter, though I suffered many attacks of muscular rheumatism and attacks of pleurisy. At times I had to go hungry, the food was so limited and so poor in quality.

It is not strange that at the end of four and a half years that teacher had to go home with health so broken that never afterward was it regained.

Any direct effort to overthrow the errors of Romanism and to teach the evangelical faith would have aroused most bitter antagonism. The only thing that would have been accomplished would have been the closing of the school. But there were other ways to work. Courtesy was carefully taught. Honor, truthfulness, and purity were kept constantly before the pupils as ideals which

they must endeavor to reach. In a country where, from the highest to the lowest, the priest, the religious devotee, and the infidel do not consider the speaking of the truth as necessary, excusing any lie on the ground of necessity, it is no wonder that the children would have no conception of the necessity of speaking the truth. Though the conditions made it impossible to teach the Bible directly in the schools, the teachers whose hearts prompted them found ways to teach. Miss Waterhouse tells how she managed:

One blackboard in each of the main school rooms I kept for "General Exercises." Upon this I always had a passage of Scripture, credited to its author (St. Peter, St. John, Jesus, Mary, the mother of Jesus, David, etc.), and beneath this I had a stanza of a hymn or sacred song. Beneath that was a quotation from some poet.

Each pupil was required to commit the selections to memory, translate them into Spanish; and one hour each week was devoted to examinations upon them. Credit marks were given as in other studies. I arranged the Lord's Prayer as a chant, and that was used as an opening exercise in all the rooms. The children were taught to bow their heads, clasp their hands, and sing softly. I arranged also "El Padre Nuestro" (The Lord's Prayer in Spanish) for them to sing, which greatly pleased their devout mamas. I gathered the girls who were forbidden to attend Protestant services, both boarders and outsiders, into a schoolroom on Saturday afternoons, where I would have the parables of Jesus and incidents in his life written on the black-board for them to copy into blank books to take home to read to their mamas. These interviews were called little "visitas" with me. The girls learned sweet Spanish hymns. After the study I would invite them to my room, show them pictures, perhaps read to them a simple English story, and treat them to some fruits and cakes. . . . During the study hour in the evening, with restless ones at their tasks all about me, I wrote "The Story of the Soul of a Child" as a school exercise, to see if I could cure the children of lying and give to them a little idea of moral responsibility. By writing it in the form of an allegory

I did not antagonize the prevailing religion. The story was anticipated each day with interest. It was translated and published as a serial in a Spanish church paper, and the native women, so ignorant and bound down by superstition, read it as eagerly as the children.

[That story was afterward published in book form in Spanish and several other languages, and for years has been used in schools and churches in several countries. A few years ago Miss Waterhouse received a copy of it translated into Japanese.]

Other missionaries did somewhat the same as Miss Waterhouse in trying to teach the children. One of the books prepared by Ira H. LaFetra was entitled *Duty*. It was used as a textbook in the schools. Graded reading books in English, *Metodo Ingles*, for teaching English, and other books were prepared which taught moral and religious truths.

I quote further from Miss Waterhouse: "We held family prayers in English in the morning and in Spanish in the evening. If fond mothers ordered that their children should not attend any of our devotional exercises, we cheerfully excused them. The sound of the hymns sung and the reports of the other pupils always led the children to beg permission of the parents to attend prayers, and in every instance permission was given. I called the servants and had them sit by me for prayers in Spanish." The writer can testify that thirty years after, Sofia Contreras, one of those servants, was still a most faithful and active Christian.

I have treated at some length this matter of the indirect teaching in the schools when direct teaching could not be done, to show that missionary work is done in connection with school work. Too many were inclined to think that school work is not missionary work, and that with-

out church services and a minister no missionary work was really done. During the earlier years of its history the William Taylor Mission was severely criticized as being a school work and not a missionary work, so few of the missionaries were then in evangelistic work. I will add further testimony as to the results of work. Being engaged in educational work, and at the same time active in temperance work, I came early into personal relations with Dr. Carlos Fernandez Peña. For several years he was the president of the National Teachers' Association of Chile, and he is a most enthusiastic and energetic temperance propagandist, the leading man in Chile for temperance. In conversation with him I was astonished to learn of his knowledge of schools in the United States and Europe. He was a subscriber to the very best educational magazines and was familiar with the latest ideas in pedagogy. In Chile, except in the convent schools, the current of sentiment among the teachers, except some of the female teachers in the primary schools, is strong against the teaching of religion. Most of the teachers scoff at religion, and even the teaching of morals is neglected. The one voice that rang out strong, proclaiming that a secular education is not sufficient, that the principles of righteousness must be taught and that a good moral character must be formed, was the voice of Carlos Fernandez Peña. He is the strong man among the Chileans who saw the evils of intemperance and became an active propagandist and organizer to save Chile from the fearful effects of alcoholism. One day in a visit to our school in Concepcion, where his education began in the kindergarten, he told Mrs. Arms and myself that all his desires for reforms, and his zeal to labor for them, he received from his teacher, Miss Lelia Waterhouse. She was in Chile only four and a half years, and part of that

time he was her pupil. But he had carried on a correspondence with her after leaving school.

Of the many testimonies which might be cited, not to occupy more space, only the following will be given: A young doctor, Arturo Carvajal, was aiding the physician who was operating upon the Rev. Mr. Lowe, a Presbyterian missionary in Santiago. Dr. W. E. Browning, then president of Instituto Ingles, the large Presbyterian Mission School in Santiago, was present. The young doctor said to him, "I have forgotten about all my English, but I have not forgotten the religious teaching which Mr. and Mrs. Arms taught me when I was a student in their school in Concepcion."

## CHAPTER V

## EVENTS OF 1881-1883

## MISSION CONFERENCE

By means of extracts taken from a Hand Book written in 1881 by Miss Lelia Waterhouse we learn the following concerning the Mission Conference which was held:

On January 14, 1881, the first regular session of the Conference convened at the College at Santiago. The Rev. Ira H. LaFetra, the president of the former Conference, called the Conference to order, The Rev. J. P. Gilliland acting as secretary *pro tem.* The roll was called and eight responded. Devotional exercises were led by Brother Jeffrey. The following new members were enrolled: Adelaide Whitefield, Lizzi Kipp, Rosina Kinsman, and J. H. Schiverly. The meeting adjourned at 10:35 to meet at 1 P. M.

## AFTERNOON SESSION

Devotional exercises were led by Brother Krauser.

The Conference organized by electing the following officers: President, the Rev. Ira H. LaFetra—unanimously reelected. J. H. Schiverly, Secretary.

The Rev. A. T. Jeffrey, Treasurer.

Reports from stations were given:

*Guayaquil.* Private teaching when the teacher knows Spanish.  
(Note.—Probably reported by letter from Mr. Price.)

*Lobos Islands and Lima.* Reported by Gilliland.

*Tacna.* Humphrey reported. Schoolhouse now used as soldiers' barracks. School books and furniture are stored in a neighboring house through the kindness of a friend.

*Iquique.* Reported by Gilliland. Nothing has been done during the year. The school furniture belongs to the people. Much of it was destroyed by the fire. No prospect for work.

*Tocopilla.* Gilliland reported. The 240 Cornish men there need a man of faith.

*Antofagasta.* Jeffrey reported. Nothing is being done. The school furniture is still there.

*Taltal.* Jeffrey reported. The saltpeter works are improving constantly. A teacher is needed there.

*Copiapo.* Was reported by letter from Mrs. Vasbinder.

*Caldera.* Teacher needed.

*Coquimbo.* (Nothing entered.)

*Valparaiso.* The work among seamen was reported by Krauser, and that there is need of a Sunday school or of Bible meetings.

#### SESSION OF JANUARY 15

Devotional exercises were led by Miss Lelia H. Waterhouse.

Reports continued:

*Valparaiso and Santiago.* Reported by I. H. LaFetra.

*Concepcion.* Reported by A. T. Jeffrey.

Conference adjourned till Monday.

On Sunday the Rev. J. P. Gilliland preached at 11 o'clock.

Evening service: addresses by Brothers Krauser, Schiverly, Gilliland, and LaFetra.

#### SESSION OF JANUARY 17

Devotional exercises led by J. H. Schiverly.

Concepcion discussed.

*Lota.* Reported by Edith Collier.

Llanquihue and all the southern German work fully discussed.

Humphrey, Gilliland, and Miss L. H. Waterhouse were appointed a committee for preparing the Sunday school work for the year.

Mr. LaFetra reported Santiago College.

Committee work, the business affairs of the Mission, and religious services occupied the Conference till January 20.

A committee consisting of I. H. LaFetra, A. T. Jeffrey, and Miss L. H. Waterhouse prepared the following *Conference Address:*

The Rev. William Taylor.

*Beloved Father and Brother in Christ:* The Association of ministers and Christian teachers sent by you to this coast desire, through you, to give to the church at home a careful statement of our work and the field as it appears to us after two years and a half of labor. The plan for the work, as we have understood

it, is to establish Christian schools and preaching stations at as many points along the coast as will sustain self-supporting work.

Work of this kind has been taken up at fifteen different points, including those opened by yourself, namely: Aspinwall (Colon), Guayaquil Lobos Islands, Lima, Mollendo, Tacna, Iquique, Antofagasta, Copiapo, Coquimbo, Valparaiso, Santiago, Concepcion, Lota, and Lake Llanquihue. Thirty-three Christian men and women in all have been appointed and sent to these stations by you. Three brethren have married ladies on the coast, who also have become members of our Association.

Of this number, three, Rev. Magnus Smith, at Mollendo, Rev. Melville Birdsall at Aspinwall, and Mrs. Lucius Smith, at Copiapo, have died in the field.

Seven of our members have returned to the States: Mrs. Birdsall from Aspinwall and Mrs. Smith from Mollendo, on account of the death of their husbands. Mrs. Birdsall has again entered missionary work and is teaching in India. Mr. Price, from Guayaquil, Mr. and Mrs. Wright from Concepcion, and Mr. and Mrs. Stowell, from Tacna, returned to the States on account of ill health. Mrs. Stowell died soon after reaching the States. The remaining twenty-six members of the Association are in the field.

The work at the stations in Peru and Bolivia has been broken up by the war on the coast, but the workers have found openings in Chile. Great obstacles have been encountered. Besides the breaking up of so many stations, the favorable prospects of others have been greatly changed by the departure of many foreign residents and the commercial depression caused by the war. We can but regret that so much earnest and self-sacrificing labor as has been put forth by our brethren in the northern stations should be laid waste.

The Association at present occupies seven central stations, at four of which there are schools employing fifteen teachers. Six ministers, including the seamen's chaplain at Valparaiso, are supported in wholly religious work. A large number of outlying points are visited stately by the pastors and teachers. Sunday schools are sustained in all of them. A number of other important places can be opened for schools and religious work as soon as they can be visited and the people interested. The probable early close of the war will enable us to reoccupy the stations at the north which have been suspended.

"The South American Advocate" which will be started soon, will supply a want very much felt on the coast for a family paper, and will enable us to keep our work before the people. The press and other materials donated by the friends at home, while not adequate for the needs, will serve to begin the enterprise. The results of the religious work have been encouraging. Many have become interested in personal salvation and some have been brought to Christ. The schools have done an important work in Christian education and are laying the foundations for more direct church work.

The religious work necessarily is supported almost wholly by the English-speaking people, and the schools are sustained to some extent by them. Only those points which have a sufficiently large English community can be opened on our plan of self-support.

Our work will increase very many times beyond what it is at present, but we cannot take up all the work that needs to be done. None of our ministers can be sustained while devoting any considerable part of their time to native preaching, and the necessarily high rates of tuition in our schools exclude all but the more wealthy. There are between seven and eight millions of people along the coast. An important evangelistic work could be done along side of our work and in connection with it.

It would be a mistake for the church at home to receive the impression that all the work which needs to be done in foreign fields can be done by simply sending missionaries to those fields to find their own support. A very large and important work can and ought to be done in this way, but the obligation of the church to evangelize the world is as great as ever.

The Annual Conference of the Association, now in session at Santiago, and at which fourteen members are present, has thoroughly and prayerfully considered the whole field, and arranged for the coming year in the best way possible. Some new fields will be opened immediately, and additional men and women are needed at once.

The members will return to their several fields with more complete consecration and with renewed determination to take the coast for Christ. We anxiously await the time when the Lord shall open the way for you to revisit the coast and personally direct the work. We pray earnestly that the Master may continue to preserve your health and strength, and enable you

to carry forward the great plans of the redemption of South America from the error and darkness and sin in which it has remained so long.

Affectionately,

I. H. LAFETRA,

A. T. JEFFREY,

LELIA H. WATERHOUSE.

Santiago, Jan. 20, 1881.

As already stated Santiago College was opened to the public October 1, 1880, with departments for both boys and girls. Preparations had been made for a large school, involving heavy expenses. The rent of a large house had to be met and the salaries of five American teachers, missionaries, and of four supply teachers, men secured in the city. Yet notwithstanding all the great preparations and the advertising, only *fifteen* scholars were matriculated. They were nearly all from foreign families. The income would not meet one tenth of the expenses. *Could failure be worse!* It would seem that the whole project would have to be abandoned, or at least cut down to a very small school involving little expense. But not so. Ira Haynes LaFetra was there, the kind of a man who knows no failure.

Instead of giving up or changing to a very small school, plans for even greater things were made. Instead of one school, two large schools independent of each other, but under the general supervision of LaFetra, were to be undertaken. The one, a large school for boys under the direction of Fletcher Humphrey, advertised a full course of study with special attention given to a practical business training. Advertised as an English school for young men, it offered to give instruction also in Spanish, French, and German.

The school for young ladies was placed under the direction of Miss Adelaide Whitefield. To show something

of the methods used in starting the school and of how the question of the religious teaching given in it was to be handled, I give the following, taken from the circular, or prospectus, which was sent out:

PLANS FOR THE ESTABLISHMENT IN SANTIAGO OF A SCHOOL OF  
HIGH GRADE BASED UPON THE AMERICAN SYSTEM  
OF EDUCATION

At the solicitation of many friends of education in Santiago and neighboring cities, arrangements have been made for the establishment in this city of an institution of learning which will present facilities for a thorough education, especially in the English language. For this purpose the best features of collegiate and common school systems of Germany, England, and the United States will be introduced.

To attain the most exact classification and careful instruction, so as to secure the most rapid and thorough progress, the school will be organized in distinct departments, and will present complete Kindergarten, Preparatory, and Collegiate courses. The English will be the language in which all the studies of the regular courses will be pursued, but eminently practical courses will be presented in French, German, and Spanish, and also in the best methods of instruction in Vocal and Instrumental Music and the Fine Arts.

No pains will be spared to make the school complete in every respect and such as will command the approval of friends of education.

From the information given in the Prospectus concerning the school I quote only that relating to "Religious Instruction":

It is the intention to model this school in every respect according to the North-American system. (The system is the most extensive and that which has had the greatest success of all those known in the civilized world.)

One of the fundamental principles of this system is that the schools are to be free from the influence of religious sects. This principle does not exclude the inculcation of the cardinal virtues of reverence, piety, devotion, obedience, love of the truth, and honor, but it excludes teaching the special beliefs and

dogmas of any sect. Nevertheless, childhood not impressed with the truth of religion and of the obligations of religious worship and habits of devotion will be born to a life of irreverence and impiety.

In the United States the necessity for special religious instruction is provided for; and each Christian denomination teaches its own doctrines in its own parochial schools or in Sunday schools. To meet this same need in Chile arrangements have been made with both Catholic and Protestant priests. The pupils whose parents desire them to receive religious instruction, on the days arranged for, will be accompanied by one of the professors to the parochial church, and there receive from the authorized teacher regular and systematic teaching in the catechism which their parents choose.

In advertising the opening of the boys' school Mr. Humphrey simply announced: "Satisfactory arrangements have been made for the religious instruction of the pupils, be they of the national established church or that of the dissenters." The following year no announcement was made that religious instruction would be given.

To give the public more confidence in the schools Mr. LaFetra secured the indorsement of the following distinguished men, which appeared in the advertising circular under the title "Indorsements":

We, the undersigned, are glad to give our indorsement and commendation to plans herein presented.

(Signed)

B. VICUÑA MACKENNA.

THOMAS A. OSBORN, American Minister to Chile.

ADOLFO IBÁÑEZ.

ALEJANDRO CARRASCO ALBANO.

ZENON FREIRE, Intendente of the Province of Santiago.

ISEDORO HUNNUES.

GENERAL LUCIUS A. FOOTE, Consul of the United States in Valparaiso.

DR. FELIX GRÖHNERT.



A FRONT AND PARTIAL SIDE VIEW OF SANTIAGO COLLEGE, BUILT BY IRA H. LAFETRA  
IN 1886, ANDERSON FOWLER HAVING DONATED \$50,000 FOR THAT PURPOSE



During the year Mr. Millard F. Lemon and Javier Yoachem were added to the faculty of the "College for Young Men," and Miss Edith Collier to that for young ladies. Later the Rev. William A. Wright and Mrs. Wright returned from the States and took up work in the Santiago school for young men. But, dissatisfied with conditions, they left again for the States within a year.

With the departure of Miss Edith Collier for Santiago the Methodist work at Lota was closed.

I understand that a man who was brought out from Great Britain about that time began church services and opened a school at Lota.

Mr. George M. Jeffrey, a brother of the Rev. A. T. Jeffrey, who was in charge of the boys' school, arrived at Concepcion March 20, 1881. He was a good teacher and gave splendid aid. On August 1 Miss Martha M. Boyce and Miss Mary E. Elkins arrived. The schools thus reenforced became much better equipped to take care of the increased number of pupils.

Arrangements were made later for the return of Miss Potter to the States. She had come out the previous year, but was not young and was not able to do good service. William Taylor was absent when she sailed. To avoid the sending out of persons not equipped for the work, after her return a committee was appointed in New York before whom all candidates for the field had to pass.

From reports, it appears that the school work and the English church work at Copiapo went on as usual, and that there was special religious interest in the work among Spanish-speaking people. Brother Gilliland wrote June 17:

Work moving on grandly. Am to have discussions with the

parish priest. If he convinces me I promise to become a Catholic, and if I convince him he promises to become a Protestant. Copiapo is being stirred up. Some are declaring themselves Protestants and are seeking salvation. Our God is very strong. Our school decreases; finances very low, but we consider the lilies. Every two or three days from one to six young men come to have private conversations on religion. Spanish services are well attended. Considerable interest is manifest.

We find no data concerning the evangelistic work which was being done among the English-speaking people at Santiago.

Concerning the schools, four things call for special attention:

1. By March 1, 1882, it could be said that the schools had become successfully established. They had won the favor of the public, and the number of pupils in attendance was satisfactory.

2. The death of Miss Edith Collier. Her translation to the better land was a great loss to Santiago College. She was a very bright, cheerful, devout Christian girl. Brother LaFetra said of her: "I do not remember ever to have known so young a Christian so free from all doubt. Her companionship with Christ was more a *real thing* than with any one of us. She never doubted her mission but always rejoiced that she came. Edith has lived a long life in these two and a half years. The girls in her classes looked to her as to one of their saints. The memory of her sweet, pure life will never fade from the minds of these children."

The following is from the obituary published, written by the pastor of her home church in Maine:

Edith Rosetta Collier was born in Union, Maine, October 27, 1857. She was converted at Northport camp meeting when about fifteen years of age, and soon after was baptized and received into the church. Her Christian life was of the truest

and happiest type. From her earliest Christian experience she ever offered a cheering smile, a loving word, and a kind deed to all needing sympathy and advice. As a result all loved her and were impressed with her Christian life. After being educated at East Maine Conference Seminary, she experienced a special call from God to enter some field of Christian labor, hence when a call was made by William Taylor for missionaries for South America she, with her only brother, the Rev. J. W. Collier, now of Coquimbo, Chile, responded and entered upon her chosen work in November, 1878. She labored with her wonted zeal and success until June 10, 1881, when after a few days' sickness from small-pox, she passed from labor to rest, from earth to the paradise of her Lord. At the time of her death she was a teacher at Santiago. She leaves a widowed mother, four sisters, and one brother. These mourn but not as those who have no hope, for they believe that Jesus died and rose again. Even so she who has fallen asleep in Jesus will God bring with him.

3. On account of some difficulties which arose the Rev. Fletcher Humphrey and Mrs. Humphrey decided to return to the United States. They left Santiago June 28, 1881. Mr. Millard F. Lemon was placed in charge of the Santiago College for Young Men.

4. At Vina-del-Mar, in the month of September, the Rev. Ira Haynes LaFetra and Miss Adelaide Whitefield were married. That act had a great bearing on the future destiny of Santiago College, a school which won such distinguished fame, and became known far and wide as the "LaFetra School."

#### VISIT OF BISHOP HARRIS

In 1881 Bishop Harris visited the mission and ordained eight men who had previously been elected to orders by one Conference or another, under varied circumstances. He reached Valparaiso on December 13, and sailed from that port on the 29th for Talcahuano, and from there he sailed for the east coast. "His tour," said the Record,

of Valparaiso, "has been one of examination and inspection, to counsel and confer with the workers." The report which Bishop Harris gave of the condition and outlook of the mission was not favorable; but it should be borne in mind that the war was still raging between Chile and Peru, and the country was suffering under the disastrous effects of that conflict.

As the years passed, through death, through sickness, through the inability of some of the missionaries to adjust themselves successfully to the conditions in the stations where they were, vacancies occurred which had to be filled, and transfers to other stations had to be made. There was no one in the mission authorized to secure the new missionaries to fill the vacancies, nor to make the transfers in the readjustment of the workers. There was need of some one duly authorized as administrator, or superintendent to fill vacancies and readjust workers, and also to take charge of the properties of the various mission stations. The person in charge of each station acted as representative of the mission in questions of property. But difficulties arose in that such frequent changes came to the persons in charge. It often happened that the person who was in charge left the country. To meet this need, the missionaries when gathered in Conference had agreed that the person whom they elected as the president of the Conference should be the executive of the mission for the year. William Taylor had authorized no one to act in that capacity. But in view of the action of the Conference, he wrote to I. H. LaFetra, who had been elected the president for two consecutive years: "I will concur in the action of your Conference in all things in harmony with our self-supporting principles, and do my best to help you to carry your wise counsels into effect. . . . The president elected by the Conference for the year

will be my representative in my absence in all things he can do in connection with his own pastoral charge. The Holy Spirit must lead the whole movement to make it a success."

William Taylor tried to secure in the States the missionaries needed for the various stations. Complaints had been made to him because some of those he secured had turned out great disappointments. He said in regard to it, speaking concerning the request made to him by Mr. Jeffrey for teachers for Concepcion: "They have not authorized me to promise a cent of wages besides a plain living. Good teachers even with missionary spirit and heroic zeal want some assurance of a reasonable compensation. So for Concepcion we had to depend more on consecration than educational qualification."

In 1880 the brother and personal friends of Ira LaFetra in Washington, desiring to aid him in the work in which he was engaged, raised \$567 for the purchase of a job press and a small outfit of type and other requisites. The outfit was secured at a total cost of \$972.50 and sent to Santiago in 1881.

That was the beginning of what became quite an important department of the work of the mission.

#### 1882—CHANGES: TRANSFERS, HOME-GOINGS, AND REENFORCEMENTS

After the Rev. Oscar von Barchwitz-Krauser had abandoned the work in the south and had removed to Valparaiso, Mr. and Mrs. Hoffman continued laboring among the German colonists. Not being able to sustain themselves in the work around Lake Llanquihue or in Osorno, they removed to Puerto Montt, but after some months were obliged to leave there also. They went to

Valparaiso, and shortly after left for the States. Their return expenses were met by some of the missionaries and by some friends in Valparaiso. Thus ended the attempts to give religious instruction and aid to the German colonists who were living in many cases without church privileges.

At the beginning of the year 1882 the Rev. and Mrs. Gilliland left Copiapo for Caldera, where they started a school, doing at the same time what evangelistic work they found possible.

Before the middle of the year the Rev. J. W. Higgins left for the States and the Rev. J. W. Collier, who had been supplying the Union Church at Valparaiso in the absence of Dr. Trumbull, took charge of the church at Coquimbo. During the year Miss Rachel Holding arrived and started a school.

Mr. Lemon left in March for California, but returned in November, bringing with him Mr. T. Wolcott LaFetra, a brother of Ira H. LaFetra, and J. M. Vincent, who came from the Commercial College of Los Angeles, California, to take charge of the Commercial Department of the Santiago College for Young Men.

Miss Nettie Ogden arrived at Concepcion about mid-year to teach in the girls' school, and at the same time or shortly after Miss Mary E. Elkins arrived.

For some months the Rev. A. T. Jeffrey, who was in charge of the school for boys at Concepcion, was in poor health. His physical condition finally became so bad that in November he and Mrs. Jeffrey went to Coquimbo. While there, at the request of the committee, he took charge of the church, as Brother Collier had been obliged to give it up on account of poor health. After a short time at Coquimbo the Jeffreys left for the States.

Early in the year, after Mrs. Jeffrey had recovered

from a sickness, he had written discouragingly about the work, its present condition and the probability of making it permanent. He wrote: "It seems darker to me the farther we go. There must be something materially wrong with the plan. We have tried to be as faithful as we could, yet what have we done? The work is as dear as life, but I have a wife and two helpless children. If I remain here, it will be only to eke out a miserable existence. This is not all: I shall rejoice when the Lord relieves me from school work and places me where I can devote the remainder of my life to the preaching of the gospel."

About that time Brothers Gilliland, Scott, and Compton had also expressed the desire to be free to preach.

#### 1883—CHANGES AND PROGRESS IN THE MISSION

The Rev. Lucius Smith left for Santiago to take charge of the church work there. The Rev. Harry Compton and Mrs. Compton and Miss Rebecca Hammond arrived from the States, he to take charge of the evangelistic work at Copiapo and the ladies to teach.

A Lutheran pastor came from Germany to Valparaiso to work among the German colonists. Soon nearly all abandoned Brother von Barchwitz-Krauser for the new pastor. His work thus taken from him, he soon left for the States, hoping to raise a large sum of money and establish a good sailors' home. He did not raise the money, but went to Germany and secured a number of German families, mostly Baptists, whom he brought to Chile. They settled on lands about Contulmo in the province of Arauco, which was given to them by the Chilean government. With the departure of Krauser from Valparaiso our mission ceased to do Bethel work there. I think that soon after that work was taken up by the Sea-

men's Association of Boston, and has ever since been maintained.

The colleges at Santiago for young ladies and young men went on successfully with quite an increase of income. The faculty of the school for girls was increased by the arrival of Miss Lizzie Holding, an efficient teacher and charming Christian lady.

As Brother Humphrey had gone home, the Rev. W. A. Wright and wife returned again to Chile, expecting to take charge of the school for boys at Santiago which Brother Humphrey had left. The position was already occupied, and successfully, by Mr. Millard Lemon, and it seemed unwise to replace him. Not being satisfied to labor in the positions which remained open, the Wrights soon went back to the States. In a letter to Mr. LaFetra William Taylor suggests the transfer to Santiago of the Rev. J. P. Gilliland, commending his soundness in doctrine, faithfulness in service, and successful business management. But for him there were other plans.

William Taylor secured Rev. J. M. Spangler and wife to take charge of the Concepcion school for boys, in place of the Jeffreys, who on account of poor health had left the previous November. They arrived March 10. Mr. Charles Newhouse was brought from Copiapo to aid Mr. Spangler. About the middle of the year Miss Nettie Ogden was transferred to Copiapo. From there she wrote telling of her joy in the religious privileges and opportunities at Copiapo. She said that the poor girls were received at half price, and that probably the rich girls would go the next year to the Government Liceo which had been started.

The Concepcion school for girls suffered great changes also. For months Miss Esther L. Spinks had complained of being tired out and discouraged. Her strength gave

way and she returned to the States. Miss Mary E. Sanborn took her place as directora. Miss Lelia H. Waterhouse had gone to the States at the end of the school year. Her health was so completely broken that for much of the return voyage she was confined to her bed. That was the end of her four and a half years of work, marked with marvelous activity and ceaseless energy, often carried on in much physical pain. What years those were in the souls converted and led to give noble service to Christ, and even for those not converted, in the giving of a vision of high ideals which led them to do much in the uplifting of humanity! Her girls either as teachers or mothers caught the inspiration for better things from her, and one of her servant girls, converted when with her, was a leader for more than twenty-five years in a native church. I have already spoken of that splendid man, Dr. Carlos Fernandez Peña, who received his high ideals for noble service from her.

In William Taylor's book, *Our South American Cousins*, he said: "Miss Lelia H. Waterhouse remained and worked and prayed, and by her heroic faith carried the movement through all its struggles and perils for nearly four years; but, broken down in health, is now on her homeward voyage round Cape Horn. If the Lord has sent out a more genuine missionary to any land in the last hundred years than is Lelia Waterhouse, the fact has not come to my notice."

Two conclusions regarding missionary administration have been impressed upon me. The first is that every missionary enterprise should be so sustained financially from the home base that successful missionaries need not break down in health through hard conditions which it is possible to alleviate by proper outlay of money. The best success is won by cooperation—the missionary secur-

ing on the mission field all he possibly can toward self-support and the churches at home supplying the balance. The second conclusion reached is that the success of the work depends *largely* upon the personality of the missionary. The right personality so represents Christ and so reaches into the hearts of the pupils and the people with whom it comes into relationship that some are converted and led into the service of the Master, even though conditions are adverse and formal religious services cannot be held. Lacking the right personality, little is accomplished under any circumstances.

It does seem that too little attention was given to the personality of the candidate when missionaries were selected for the foreign field. There were too many misfits.

Two events of importance for the mission during the year 1883 were the coming of William Taylor and the purchase of the first property. He sailed from New York in January. On his way down the coast he visited the different stations, going as far south as Santiago. Then he returned to Coquimbo, where he took charge of the church which had been left without a pastor through the ill health of Brother A. T. Jeffrey, and the death of Brother Collier. The health of this good brother had continued to fail. He decided to return to the States, taking passage on a sailing vessel, and on the first day of May, when twenty-five days at sea, he died.

In January Miss Josephine Corbin arrived at Coquimbo to aid Miss Holding in the school. Along in the year the Rev. W. T. Robinson, who had been laboring for some months on the coast of Brazil, arrived at Coquimbo. On November 5 he reported that he had seven day and four night pupils.

The first piece of property bought for the Chile Mis-





A front view of what was called the Wesleyan Academy, a school started by William Taylor in Coquimbo, Chile, in 1880.

Coquimbo Church and Parsonage.

sion was purchased by William Taylor at Coquimbo for the use of the boys and girls' schools. It was a lot 68 x 168 feet, centrally located on one of the principal streets, and cost 3,000 pesos (about \$2,200 in United States money). During the remainder of the year and the early part of 1884 he and W. T. Robinson labored with their own hands in the erection of a two-story wooden building, 30 x 68 feet in size, for the school which Miss Rachel Holding started in 1882.

William Taylor found that in some respects Coquimbo was a very hard field. He wrote to LaFetra: "Coquimbo is an important field, and from various causes operating that I need not name, the work had so nearly gone away from us that the Lord put others out and put me in. In Santiago you have the advantage of having two or three men of years and standing who are spiritually religious; but here not one, except one who has great zeal in Sunday school work and a valuable man, but selling drink by the bottle and giving it out by the glass six days in the week."

Again he wrote: "With the commission of the angel flying through the midst of heaven bearing the everlasting gospel to preach to the nations for the past one fourth of a century, to have my wings clipped and to be stuck down in a duck pond with the tadpoles for nearly a whole year, is no joke for a man of my years; but I accept it as of the Lord, and he gives me strength according to my need. I have daily conscious blessed union through our great Kinsman in Court."

But in the midst of the hard things to bear there were some things to cheer. The intendente (governor of the province) offered to place in Taylor's hands the girls' *liceo*, a new building for which was being erected in front of the principal plaza in Serena, the capital of the

Province. He introduced to Taylor Señor Alfonzo, a wealthy liberal. They promised to be responsible for sixty girls who were to attend the *liceo*. The education of girls in Chile, especially that above primary grades, had been almost exclusively in the hands of the nuns. Hence when the Chilean government wanted to start good schools for girls it found difficulty in securing teachers prepared for that work. That is probably why William Taylor was asked to take charge of the new *liceo* at Serena. Upon consideration Taylor found it impossible for him to take charge, furnish teachers, and make himself financially responsible, for, after all, he would be somewhat in the hands of the Chilean officials.

#### NEED OF INCORPORATION

Any school or church properties purchased for the Mission, as well as the organs, pianos, school desks, and all furnishings for churches and schools had to be held as the private property of some individual. In view of the frequent changes which had taken place among those who were in charge of the schools and churches, in whose names the furnishings were held, serious inconveniences had arisen in regard to the legal holding of such movable properties as had been acquired. As William Taylor did not purpose to remain long at Coquimbo, it was not convenient to hold the property in his own name. He felt the necessity of securing the incorporation of a body by the government which could hold properties. He wrote to LaFetra in regard to the matter in July, 1883:

Our petition to Congress for a charter of incorporation should contain a showing of the object of our Mission to Chile, and of our principles and plans such as the following:

"With a high appreciation of this rising nation, we come to render any service we can in the education and development of

her varied population, by all legitimate means, especially by founding good schools of the most practical and useful kind from the kindergarten up to the highest grades of preparation for entrance into the State University.

"Our educational system is based on the simplest, soundest principles of morality derivable from the plain teaching of God, without which education is liable to be perverted to the purposes of narrow selfishness, instead of being a public benefaction. Knowledge is power. Power in the hands of a bad man makes him a dangerous animal in society.

"Sound morality implies an appreciative knowledge of God—the relations we sustain to him, and to each other, the duties growing out of these relations, and the sources of divine grace from which we may be enabled to fulfill those duties. Such knowledge is derivable from the simple, undebatable teaching of the Holy Scriptures.

"It is no part of our purpose to berate the established religion of Chile, nor to have any altercations with its patrons or priests.

"We believe in the personal responsibility to God and to society. Hence in the personal right and duty of each subject of government to read and study the laws, statutes, motives, and immunities recorded for our instruction both in God's Book and in the 'Blue Books' of the State. And thus with an enlightened judgment and conscience, we believe in the right of moral freedom to walk in the path of duty thus indicated. Both England and the United States of America attribute their growth and greatness mainly to this very thing.

"In our schools, however, we neither interfere with nor teach the dogmas or catechisms of any church. Out of school hours we do not interfere with the freedom of our pupils to worship God in whatever manner or place most desirable by them and by their parents.

"We will quietly help to instill these liberal principles into the minds of the people, but not unduly obtrude on such as are not yet prepared to receive them.

"It is now five years since we commenced our school work in Chile. Besides passage money and a small outfit of school furniture from the United States of America, our work is purely self-supporting. We are not here as the propagandists of any foreign church, and our work in Chile has no organic relationship with any foreign church, and yet not one of the workers is

laboring on his own account for personal money making. We have organized ourselves into a South American Association, that, by concert of aim and action, we may confer the greater benefit on this country into which we have come to stay.

"In our schools in Copiapo, Caldera, Concepcion, Coquimbo, and Santiago we have about thirty American professors, besides a number of Chilean birth whom we have trained in our schools. We are here to do a permanent work, and to man it from foreign countries till we can develop adequate and competent native agency to carry it on till the end of time.

"One of the means and guarantees of permanence to this movement is to give it legal right to and possession of local habitation, and facilities for effective and continuous work. Hence we respectfully petition . . . to grant us a charter for incorporation.

"You will thus aid us in a work in which we know that you are especially interested, and our success will be just so much toward your success in your great educational plans for your aspiring people."

Taylor further suggested that the incorporated body consist of a "legal dozen, which body shall be authorized by act of incorporation to hold in trust all properties for schools, places of worship, and residences for preachers and teachers; to receive legacies for the purposes named, to defend the rights of the incorporation, sue and be sued in law: to cooperate with a local Board of Trustees, and not to be allowed to alienate property, or transfer property against the wishes of the Board, nor to allow such local Board to divert property from its proper purposes; not to encumber it by mortgage for outside current expenses. Said legal dozen to be members of our Conference."

Such were the principles and plans which Taylor desired to have embodied in the articles of incorporation which he wished to secure from the government through the aid of liberals.

That he purposed to secure other properties for his schools and churches is shown by his published report, a part of which I give:

In Copiapo, Chile, we occupied one rented house for four years, and developed a good school and a church of twenty members, about half of whom are converted Chilenos, also a large Sunday school. But recently the building was bought by a man unfriendly to the religious character of our work. He ejected us from the premises in twenty hours; and in that town of 12,000 population we cannot find a house for rent suitable for our purposes. If we had the money, we could buy a property every way adapted to our requirements for *seven thousand dollars*. We are liable to such ejections in any part of our South American work.

The teachers in our female college in Santiago, the capital of Chile, have to pay out of their earnings three thousand dollars per year for the buildings they occupy, besides thousands of dollars to furnish them, not for themselves, but for the Church of God. They can do it; but I respectfully submit, Is it fair to lay so heavy a burden on my heroic people, when we have so many friends at home who can easily help them? Such help need not in the least infringe our clearly defined self-supporting principle nor diminish the funds of our Missionary Society.

The Chile Mission did not, however, secure legal incorporation until 1905, when it had been taken over by the Board of Foreign Missions, and that body after some years of experience became convinced of the desirability of incorporation.

## CHAPTER VI

THE TRANSIT AND BUILDING FUND  
SOCIETY REPLACES WILLIAM  
TAYLOR

## WILLIAM TAYLOR ELECTED TO GENERAL CONFERENCE

THE one important event of the year 1884 which more than any other affected the future of the Taylor Self-Supporting Missions on the west coast of South America was the election of William Taylor as lay delegate to the General Conference of 1884, by the South India Conference. His participation in that Conference led that body to elect him as missionary bishop of Africa. He left the west coast in April. His duties as bishop of Africa so absorbed his time and his energies that he was able to give very little supervision and little financial aid to the mission which bore his name.

In order to bring his self-supporting missions into relationship with the Methodist Episcopal Church William Taylor presented the following memorial to the General Conference:

## MEMORIAL

*I have a prayer to present to this General Conference:*

I. I want this body to say that it is lawful and right to get people converted to God, and to organize them into self-supporting Methodist Episcopal Churches in foreign countries, just as we have always been accustomed to do in the United States; and that such churches, under the jurisdiction of our bishops, fulfilling the disciplinary conditions of membership, shall be eligible

to a direct legitimate relation to the Methodist Episcopal Church, without being put under the jurisdiction of the Missionary Society; such churches, opposing no bar, but assisting the Missionary Society in their work of founding missions among the poor in the same countries.

II. That the rule under which young ministers may be ordained for foreign work at the beginning, instead of at the end of their probation, may be made applicable to ministers sent to foreign self-supporting fields.

III. That the bishops be authorized to organize the West Coast Conference of South America as soon as they shall deem it advisable.

The memorial was received, and the General Conference passed the following action:

Wherever Methodist Churches are organized in territory outside of an Annual Conference, or any regular mission of our church, such work may be attached to such home Conferences as the said churches may elect, with the concurrence of the bishop having charge of said Conference, and may be constituted a presiding elder's district (Discipline, Paragraph 361).

That action enabled all churches organized in the Taylor Self-Supporting Missions to be received into the Methodist Episcopal Church. It granted all that he asked except the authorization to organize a West Coast Conference.

#### TRANSIT AND BUILDING FUND SOCIETY ORGANIZED

The second event of the year 1884 which affected even to life or death the William Taylor Self-Supporting Missions on the west coast was the organization of the Transit and Building Fund Society. As William Taylor was elected Bishop of Africa, there was need of some other agency to look after the west coast missions.

Immediately after the adjournment of the General Conference Bishop Taylor and some of his friends, who had been most interested in the work of self-supporting mis-

sions, met in New York and organized the Transit and Building Fund Society, for the purpose of better caring for the missions already in operation and the work to be begun in Africa. The incorporation was given the following form:

Know All Men By These Presents, *That we*, ANDERSON FOWLER, ASBURY LOWREY, CHAUNCEY SHAFFER, WILLIAM TAYLOR and RICHARD GRANT, being severally of full age and citizens of the United States, a majority of whom, that is to say, the first three above named, are *citizens* of the *State of New York*, being desirous to associate ourselves for Missionary purposes, do, by these presents, pursuant to the Act of the Legislature of the State of New York, entitled "An Act for the incorporation of benevolent, charitable, scientific, and missionary societies," passed April 12th, 1848, and the several Acts of the said Legislature amendatory thereof, make and sign this certificate in writing for the purpose of constituting ourselves and our associates and successors a body politic and corporate under and by virtue of said Act; and we hereby state that the name or title by which the said Society shall be known in law is "THE TRANSIT AND BUILDING FUND SOCIETY OF BISHOP WILLIAM TAYLOR'S SELF-SUPPORTING MISSIONS," and that the particular business and objects of the said Society are to provide the ways and means, and to manage, appropriate, and apply the same, as follows, namely: to provide a suitable outfit for Missionary preachers and teachers, to pay their passage to foreign countries, to pay the traveling expenses of pioneer evangelists in those countries, to build or purchase dwelling houses, school houses, and houses of worship for the use of the Missionaries, also to translate the Sacred Scriptures and suitable religious and literary publications into foreign languages, and to print and publish the same; and that the number of Trustees, Directors or Managers to manage the same shall consist of five members, and that the names of the Trustees, Directors or managers for the first year of its existence are WILLIAM TAYLOR, ANDERSON FOWLER, RICHARD GRANT, ASBURY LOWREY, and CHAUNCEY SHAFFER, and the place of business or principal office of the said association shall be located in the City of New York, in the said State





MR. ANDERSON FOWLER

of New York. The funds of this Society shall not be used to pay salaries of agents at home, nor of preachers or teachers in foreign countries.

*Trustees:* { ANDERSON FOWLER,  
ASBURY LOWREY,  
CHAUNCEY SHAFFER,  
WILLIAM TAYLOR,  
RICHARD GRANT,  
THOS. CRITCHLOW,  
STEPHEN MERRITT.

The Society was then organized with the following officers:

*President*—Bishop William Taylor.

#### COMMITTEE

*First Vice-President*—Rev. Asbury Lowrey, D.D.

*Second Vice-President*—Anderson Fowler.

*Corresponding Secretary*—Rev. Alexander McLean.

*Recording Secretary*—Mrs. Asbury Lowrey.

*Treasurer*—Richard Grant.

*Counsel*—Chauncey Shaffer, Esq., Thomas Critchlow, Esq., Mrs. Anderson Fowler, Mrs. Richard Grant, Mrs. Langford Palmer.

The committee declared that:

The particular business and object of said Society is to provide ways and means, and to manage and appropriate the same as follows: To pay passage of missionaries to foreign countries from New York, also the traveling expenses of pioneer evangelists in the countries; to build or purchase dwelling and school-houses or houses of worship for the use of the missionaries.

The funds of the Society shall not be used to pay salaries of agents at home, or preachers or teachers in foreign countries.

There is no provision made by this Society for missionaries returning from their field of labor.

The Society does not deem itself justified in paying the out-

going expenses entire where less than five years' service is rendered.

The principles of self-support given by William Taylor to the Rev. Ira H. LaFetra were:

1. They who preach the gospel live of the gospel.
2. The laborer is worthy of his hire, to be paid by those for whom he works.

That the qualifications and self-sacrifice required of candidates for missionary work under the direction of the Committee were very exacting is shown by the following:

#### QUALIFICATIONS FOR MISSIONARIES

*First.* A deep love for Christ and the salvation of the world; and experimental knowledge of the plan of salvation, and being wholly consecrated in their inward life to Christ; the knowledge of the present sanctifying power of the Holy Ghost; strong faith in Christ for the salvation of those with whom they work, and to understand the value of a soul sufficiently to realize, in some degree, the loss of a soul, and the perfect adaptability of the gospel to reach the most benighted. Mission work is patient, Christlike life, daily plodding in faith when there are no external helps, far away from those we have loved and labored within years past, sowing the seed by the side of all waters, believing in God that some will take root. All this demands self-sacrifice and implicit faith in God and Jesus Christ his Son. The Word of God, and the agency of the Holy Spirit's work and witness bearing on this line, will sooner or later produce fruit—short of this, the man or woman is a failure.

*Second.* Before applying, ascertain if you have been of any use in the church at home; unless this is proved satisfactorily do not apply. Unless you can face difficulties, trials, privations, hardships, and suffering at home, and have a patient, plodding, persevering, undaunted spirit, do not apply. If you are spasmodic in your feelings and faith at home, burning with zeal this week, next discouraged, you will not do, for you will be weary and tired before you reach your station.

All applications must be accompanied by testimonials from the

pastor and presiding elder, as to religious character and general fitness for the work.

A certificate as to health from a reliable physician; also a statement from a principal, professor, or other intelligent person, as to education.

In South America and India, three kinds of laborers are in demand:

*First.*—Well qualified teachers (graduates), and those who have had some experience in teaching, preferred. Some first-class music-teachers required.

*Second.*—Preachers and teachers, men who can teach through the week and do evangelistic work on the Sabbath.

Those applying will please answer the following questions:

1. Do you trust you are moved by the Holy Ghost to take upon you the work of a foreign missionary?

*Ans.*

2. Do you desire and intend to make this your lifework, and are you willing to work in any field?

*Ans.*

3. Are you conscious of being born again and entirely consecrated to God?

*Ans.*

4. Are you pressed with an earnest desire to win souls to Christ, and have you had any experience and success in revival work?

*Ans.*

5. Are you acquainted with the doctrines of the Methodist Episcopal Church, as embodied in its Discipline and teachings, do you believe in them, and are you a member of that church, in good standing?

*Ans.*

6. In what schools have you taught, if any, and with what success?

*Ans.*

7. Have you a knowledge of music, either vocal or instrumental?

*Ans.*

8. What is the condition of your health?

*Ans.*

9. What is your age?

*Ans.*

10. Are you married, or have you ever been? If not, have you any engagement that would interfere with your work; if married, how many children? sex? age?

*Ans.*

11. Are you entirely free from the use of liquor and tobacco, and other narcotic or intoxicating stimulants of every kind?

*Ans.*

12. Are you in debt?

*Ans.*

13. Will you do any work of which you are judged capable, go to any field to which you may be assigned, and not leave it without the consent of the Society or its authorized representatives?

*Ans.*

Please sign and return this paper, with physician's certificate, also recommendations and likeness.

Address all communications to The Transit and Building Fund Society, 181 Hudson St., New York City.

Immediately after its organization the Transit and Building Fund Society assumed complete direction of the missionary operations in Chile. Mr. LaFetra was in the States from November, 1884, to May, 1885. At a meeting of the committee held May 7, 1885, the following resolutions were passed:

*First:* A motion was adopted making Rev. I. H. LaFetra general agent of Bishop Taylor's Mission work on the west coast of South America.

*Second:* A motion was adopted to appoint the Rev. I. H. LaFetra as our attorney for the purchase and transfer to us of all property, real and personal, as we shall from time to time direct, on the west coast of South America.

#### THE TAYLOR MISSION AS RECEIVED BY THE TRANSIT AND BUILDING FUND SOCIETY

As transferred to the new society the mission stations were as follows:

At Copiapo<sup>1</sup> Rev. Harry Compton and wife and Mrs. Marietta A. Vasbinder, and Miss Rebecca J. Hammond carried on a small school and Mr. Compton ministered to a small congregation of English residents, among whom an undenominational church organization had been effected. But the support was meager and uncertain. Some years previously Copiapo had been a flourishing and important city of some 12,000 inhabitants, but with the decay of the extensive copper and silver mining interests, upon which it largely depended, the place lost much of its prosperity and population. The census of 1885 gave to it only 9,916 inhabitants.

At Coquimbo the new building for the school, on which Mr. Taylor had labored, was completed and a promising school was under way. The Rev. W. T. Robinson and wife, Miss Josephine Corbin, Miss Laura J. Hanlon, and Miss Rachel T. Holding were employed. Mr. Robinson also supplied the pulpit of the church among the English people.

At Santiago<sup>2</sup> the Santiago College was enjoying one of the most prosperous years it ever had while in rented buildings. The following teachers were employed: Rev. I. H. LaFetra and wife, T. W. LaFetra, J. M. Vincent and wife, Miss Lizzie E. Holding, Miss Rosina A. Kinsman, Miss Edith A. Fawcett, and Miss Hannah S. Johnson.

At Concepcion the "Colegio Americano," under the directorship of the Rev. J. M. Spangler, was well patron-

<sup>1</sup>The valley in which the city is situated was known from the most remote epoch of Chilean history by the name of Copayapu, and through it passed the *Camino de los Incas* (the "road of the Incas"), which these laborious people of Peru had constructed in prehistoric times, to connect their capital, Cuzco, with the rich mineral regions of Chile, from whose people they received tribute in gold and silver. The railroad from Caldera to Copiapo was opened to traffic on the 4th of July, 1851.

<sup>2</sup>Santiago was founded by Pedro Valdivia on the 12th of February, 1541, and is much older than any city in the United States. It had been in existence nearly sixty years when the Pilgrim Fathers landed on Plymouth Rock.

ized and prosperous. Mrs. Spangler and Miss Mary E. Elkins were his assistants. Mr. Spangler also conducted services in English. The girls' school, under the care of Miss Nettie C. Ogden and Miss Martha Boyce, was having a successful year.

The Rev. O. B. Krauser had just returned from the "Fatherland," bringing with him a large number of German colonists, who settled on government lands in the province of Arauco.

In all, there were five ministers preaching to English congregations, two of these wholly supported by their people. There were schools at four places, employing twenty-one mission teachers, making, with Mr. Krauser, twenty-five missionaries in the field. The Mission owned one piece of property, on which about \$3,000 gold had been expended, and with a debt of about \$2,125 (\$3,000 currency).

The other station in Chile was Iquique. The war had closed, and the nitrate industry was beginning to prosper again. At the beginning of 1884 the Rev. J. P. Gilliland and family removed from Caldera to Iquique to open the English church work which Brother Collier had been obliged to abandon nearly five years before on account of the war. Brother Gilliland had services on board for seamen, which were well attended, and he soon gathered a good congregation on shore. The contributions he received among the seamen, from friends on shore, from his congregation, and from business houses afforded a good support. Mrs. Gilliland was a good teacher and an excellent Christian woman. She gave most efficient aid as teacher and as pastor's wife.

There was one station in Peru. The Rev. Mr. Baxter had come to Callao and had started a school of which he was the principal. He had also begun church work,

J. M.

holding services for some time in the Masonic Temple. Later the services were held in a large schoolroom.

The educational work is scarcely less important. By liberal education prejudice is broken down, and the people, otherwise wholly inaccessible to the gospel ministry, are made capable of judging and acting for themselves.

I will add in regard to Mr. Baxter's work, that he maintained it till 1887. That he was able to sustain himself and carry on the work for so long a time on the self-support plan seems highly creditable.

There was one other mission station at the time the Transit and Building Fund Society took over the mission; that was Caldera. The condition of the work was such when it passed into the hands of the Society that steps were at once taken to increase the missionary force and also to provide more suitable property. By the end of the year the Committee raised about \$12,000 (United States money) for the mission. Not counting Caldera, the mission as passed over to the Society consisted in Chile of five ministers preaching to English congregations, two of whom were wholly supported by the people. There were schools at four places employing twenty-one missionary teachers, making twenty-five missionaries in the field besides the Rev. von Barchwitz-Krauser. The mission owned one piece of property, on which about \$3,000 gold had been expended, and there remained a debt of \$2,125. In addition there was the work of Mr. Baxter in Callao, Peru.

There were some changes and reenforcements in 1884. Miss Rebecca Hammond was transferred from Copiapo to Concepcion to take charge of the girls' school there in place of Miss Sanborn.

The Rev. Lucius Smith, who had been transferred

from Copiapo to Santiago to take charge of the English church work which was organized by Mr. LaFetra, he being absent in the States, undertook to hold services in Spanish but had to suspend them, as mobs were formed which attacked in such violence that his life was in danger; besides he could not get a hearing. Not many months after he left for Mexico, where he labored successfully.

The Rev. J. C. Horn was sent out to take charge of the church work at Coquimbo, and arrived before the end of the year.

Mr. Carl Ebert, a very earnest young Christian, commenced holding services among some of the Germans in Santiago. His work was associated with the Methodist Mission there. But in July a Lutheran pastor came to work among the Germans and Mr. Ebert gave his work over to him.

In the year 1884 the Rev. W. F. Griewe, a Methodist minister belonging to one of the German Conferences of the Middle Western States, came to Chile to work among the German colonists. He settled in Contulmo, but extended his work to different groups of German colonists scattered in that region. The people were poor, and engaged in a hard struggle to turn the forest into productive land. In general, they were quite distant from each other and indifferent to religion. They were not ready to support a pastor. The following year Mr. Griewe had to give up the work. He went to Concepcion to teach in the boys' school there.

#### A TRYING EXPERIENCE

Already mention has been made of the decay of the mining interests at Copiapo, which so cut off the income of the missionaries working there as to make self-support

almost impossible. When the situation was becoming really critical Mrs. Compton was taken sick with the smallpox. A next-door neighbor had it, but it was not known till Mrs. Compton was attacked. A picture of that trying experience is given in Mr. Compton's own words.

The year that Mrs. Compton was taken sick had been a hard one. We had several hundred dollars of our own which we had brought out with us, but this had disappeared as the morning dew in the Atacama desert where we lived. We were obliged to practice economy to such an extent that during the first two years we did not have all told a pound of butter on our table. But we were exceedingly happy in our field of labor. We had with us for a while in those days that wonderful man of God, Father William Taylor. His self-sacrificing life was an inspiration to us.

We had our trials, and opposition was fierce; but our faith did not dim. One day Mrs. Compton was taken suddenly sick, and then came the severest trial of my life. The doctor was called and he declared that Mrs. Compton had the smallpox. I was obliged to remain at her bedside seven days, night and day, without sleep. After the fever left her and the smallpox broke out over her, her eyes were closed and she was in a terrible condition. We did not have any Missionary Society then to fall back upon to help us out of our financial difficulties. The question of self-support became just then a serious problem to us, because our school was broken up and our pupils gone. There was no income. The other missionaries sent their regrets, but regrets don't buy bread. They could not send us anything, for they had their hands full to support themselves. The situation drove me to my knees. I prayed earnestly to God for support, spiritual and temporal. While I was praying there came to my mind a picture of an old prophet who was once in trouble. I had a vision of God sending his ravens to him. A great peace came to my soul because somehow I was assured that the prophet's God was even my God; and that God cares for all his children. And why could not I rely on such a Father as that?

I rose from my knees to answer a knock at the door. An

Englishman was standing there, the same Englishman who had chided me a few months before for something I had said in a sermon. He quietly said: "Mr. Compton, I thought that you might be in need of this," as he placed a roll of money in my hands. Then I saw that God's ravens still live to be sent on errands of mercy. Scarcely had the sound of his steps died away when another knock came to the door and another raven was there and another roll of money was placed in my hands. So it was from the beginning of the sickness to the close; God tenderly cared for us, giving temporal and spiritual help.

Mrs. Compton was restored to health, and since that date has given a third of a century of faithful and devoted service in the mission field.

There were further reinforcements and changes in 1885. New missionaries were sent out; Miss Leach went to Iquique to aid in the school, and Miss Emma Grant to Copiapo. She was the daughter of Richard Grant, the treasurer of the Transit and Building Fund Society and a liberal supporter of William Taylor's Self-Supporting Missions. Clifford S. Scott and wife and Miss Wallace were also sent to Copiapo. A Mr. Baldwin came to Iquique, but did not stay long. Miss Alice Baldwin, of another family, was sent to Santiago College, which institution continued in high tide of prosperity.

The Rev. Harry Compton and Mrs. Rebecca Compton were transferred from Copiapo to Coquimbo to take charge of the school there. And Miss Mary Fuller was also sent to Coquimbo.

The Rev. W. T. Robinson and Mrs. Robinson were transferred from Coquimbo to Concepcion to take charge of the "Colegio Americano," the school for boys in that city. Mr. and Mrs. Spangler, who had been in charge, had gone to the States.

At Iquique, on the 4th of February, 1885, a corner lot, 37 x 126 feet, was bought by the Rev. J. P. Gilliland.

It was situated in the very best part of the city. A building for a chapel, parsonage, and school was erected during the year, and the whole account was paid for from appropriations by the Society and contributions in the city.

### THE YEAR 1886

Miss Sabra Wakeman was sent out to Iquique, Miss Mabel E. Curtis and Miss Edith Fawcett to Santiago, and Miss Emma Bard and Miss Mary Knoll to Concepcion. Miss Rose M. Williams, a music teacher, also came out. She remained about two years.

The school started by Mr. Gilliland at Iquique was prospering well. On account of his church work he could give but little time to the school, but Mrs. Gilliland and Miss Leach were good teachers, and Miss Wakeman was a splendid reinforcement.

At Santiago, under the able management of the LaFetras, the attendance was fairly good, especially in the girls' school, and the financial condition of the school was very satisfactory.

At Coquimbo the Comptons were in charge. The school was doing only fairly well. The mining interests of the province were going down and the hard times affected the school.

The schools for boys and for girls at Concepcion, the first under the direction of W. T. Robinson and the second under Miss Rebecca Hammond, could hardly be called prosperous.

At Iquique the Rev. J. P. Gilliland held evangelistic services for the English people and also labored among the sailors in the Bay.

At Coquimbo the services were quite well attended. The pastor, the Rev. J. C. Horn, stated that Methodist

doctrines were being taught without compromise, but that Methodist usages were not adhered to altogether. He complained that the church work was difficult, as he had to work through a committee. He thought it not advisable to hold the Annual Mission Conference at Coquimbo, as it might make his work more difficult; and said that it would not do to organize a Methodist church. On account of bad health he left for the States December 8, 1886.

#### PROPERTY ACQUIRED

At Concepcion, on February 3, 1886, a corner lot, 98 x 198 feet, one square from the railroad station, and on the principal street of the city, was bought for about \$5,000 gold (\$10,000 currency) and a building erected for the use of the "Colegio Americano."

At Coquimbo, on March 18, 1886, a corner property with the two-story house, in which the church service had been held from the first, was bought and remodeled for chapel, Sunday school and class rooms and parsonage. The cost was \$3,500 gold (\$6,500 currency), and the expense of refitting was about \$4,500 (\$7,500 currency, some \$5,200 of which was subscribed by the people). Mr. Horn, the pastor, reported that the people gave 4,500 pesos, that \$4,000 (United States money) was received from the States, and that there remained a debt of \$400.

At Santiago, on April 9, 1886, a corner lot, with a part extending back to another street, on one of the chief residence streets of the city, was bought for \$18,000 (\$35,000 currency), and a building three stories high, two hundred feet long, with one wing one hundred and thirty two feet and another two hundred feet, was erected, at a cost of about \$38,000 (\$81,000 currency) for the use of Santiago College.

In the year 1887 very few changes were made in the



A view of one of the *patios*, interior courts, of Concepcion College.  
A front view of the first building erected for Concepcion College,  
Concepcion, Chile.



adjustment of the missionaries to the needs of the work. The Rev. W. F. Griewe went from Santiago to Angol and started a school in that city.

In December the Rev. J. M. Baxter left Callao and returned to the States.

Bishop Harris had visited the Taylor Missions on the west coast of South America in 1881, the only official representative of the Methodist Episcopal Church. William Taylor himself visited the stations in 1882 and remained on the field till early in 1884. In 1887 the Rev. Dr. Asbury Lowrey, secretary of the Transit and Building Fund Society, visited the mission, arriving at Concepcion by way of the Straits of Magellan. Mrs. Lowrey accompanied the doctor. Their visit was made at the urgent request of the committee.

#### FINANCIAL REPORT—EXPENDITURES, SOUTH AMERICA

We give here the amount expended by the Committee on South America from July 1, 1884, when the Transit and Building Fund Society was incorporated, till December 31, 1887. The report gives the cost value of each property and the indebtedness remaining unpaid. The committee adds: "It gives us great pleasure to be able to state that a larger sum than this could be realized, if these properties were sold."

COST OF PROPERTY	
Santiago College .....	\$56,000
Concepcion College .....	16,000
Coquimbo School, Church and Parsonage.....	9,000
Iquique School, Church and Parsonage.....	8,000
Colon Missionary Building.....	2,500
	<hr/>
	\$91,500
	<hr/>
Balance in favor of the South American Work.....	\$36,500

## AMOUNTS DUE ON SAID PROPERTY

Santiago College .....	\$49,000
Concepcion College .....	4,000
Coquimbo College .....	2,000
	_____
	\$55,000*

The growth of the work in "Chile, South America," has been so great that our schoolhouses have become too small to accommodate the pupils desiring admission. We have now from 800 to 1,000 Chilean children under our tuition and religious influence, and the schools are patronized by all classes, having the children of the president of Chile among the number. We have pledged ourselves to spend between ten and eleven thousand dollars additional for that work, although our treasury is nearly empty for the moment. The success of the work demands the outlay, and we have no doubt that the church, when informed of our need, will contribute all the money required to carry on this important work.

Amounts spent by the Committee on the South American Missions as given in Reports Nos. 2, 3, 4, 5, and 9:

## REPORT No. 3 (Partial—For South America only)

Expenditures from July 1, 1884, to February 16, 1885.. \$4,299.31

## REPORT No. 4 (Partial—For South America only)

Expenditures from February 16, 1885, to February 5,  
1886 .....

\$14,075.21

## REPORT No. 5 (Partial—For South America only)

Expenditures from February 5, 1886, to June 10, 1887—

Iquique School Building.....	\$3,631.78
Santiago College—Furnishing .....	4,905.09
(Boys' school) Concepcion, Colegio Americano.....	835.80
South America (not specified).....	8,411.49

\* The indebtedness was afterward all canceled by the Committee. Mr. Anderson Fowler gave the \$49,000 which he had advanced as a loan.

## REPORT No. 9 (Partial—For South America only)

Expenditures from June 10, 1887, to March 24, 1888—

South America (not specified) .....	\$6,436.07
Coquimbo Chapel .....	2,020.25
Coquimbo School .....	425.21
Office Furniture .....	130.50

## COPIAPO

It seems that Dr. Lowrey did not visit Copiapo. Early in the year Clifford Scott, who was in charge of the station, wrote to Mr. LaFetra about the impossibility of supporting evangelistic work in the Spanish language under the self-support plan. He declared his purpose to leave the mission unless a change could be made that would permit it to be administered according to the methods used by the parent Missionary Society. The situation which had become very difficult because the copper mining had gone down was rendered more difficult still because of the fact that an English lady had opened a rival school. It appears that before Dr. Lowrey arrived on the coast Mr. and Mrs. Scott and Miss Nettie Ogden had left for the States. Mrs. Vasbinder remained at Copiapo, and for some years continued a small school on her own account. Later the Presbyterians started working in Copiapo, and the Methodists have never reopened work there.

The full report of Dr. Lowrey shows that he laid much stress on having regularly organized Methodist churches. He little realized the difficulties in the way, and especially if the work were made sectarian in character. He reports his efforts in organizing Methodist churches at the different stations. In reporting Concepcion he says: "We organized a Methodist Episcopal church according to our Discipline, with thirteen members." The church was

composed of the nine missionaries, two of whom were clergymen, three young ladies who were educated in the girls' school, and a young German. What was accomplished by it? Before his report was published the church was without a minister, one of the two had gone to Argentina with his wife and family, and the other to the States. One missionary teacher had died and another had gone to Santiago, as had also the young German. Two of the three young ladies were gone, leaving only three missionary lady teachers and one student. The organization had come to nothing. But in the community there was quite a British colony, the members of which, though not willing to join a Methodist church and obey the rules in regard to theater-going and abstinence from the use of wines, were willing to attend services and help support them.

#### EVENTS OF 1888

During the first months of the year, about six months after the visit of Dr. Lowrey, the mission suffered a very great depletion in its forces.

The Rev. Oscar von Barchwitz-Krauser and Mrs. Krauser separated from the mission. Miss Corbin and Miss Hanlon returned to the States.

Miss Lee retired from the mission to be married, and Miss Sears passed to the better land. She fell a victim to the cholera, which appeared on the west coast and caused the death of many.

The Rev. W. T. Robinson and wife went to Argentina. Miss Rose Williams returned to the United States, as did also the Rev. Ira Ross. Appointed by Dr. Lowrey in charge of the evangelistic work, Mr. Ross labored about seven months. The need of missionaries to replace those who had gone, made still greater by the transfer

of Miss McDermott to Santiago, was so great that those remaining out of their scant means contributed to pay the passage home of Mr. Ross, that he might secure reinforcements, and also, if possible, funds with which to provide a suitable building for the girls' school. He failed to secure funds and did not return to the field. After a few months of sickness Miss Mary Knoll passed to her eternal reward. Thus of the ten missionaries at this station nine months before, at the time of Dr. Lowrey's visit, not a man remained, and only four women, two in each school.

#### REENFORCEMENTS

February 11, 1888, the Rev. James Benge and Mrs. Benge arrived at Iquique. He was given charge of the English church work which Brother Gilliland had organized, and also the work among the sailors in the bay.

Brother Gilliland still continued his labors in connection with the school, which had increased in attendance. But relieved of the work taken over by Brother Benge, he commenced services in Spanish for Chileans, Peruvians, and any others of the Spanish tongue.

#### PROPERTY

In order to provide two separate departments at Coquimbo, one for boys and the other for girls, extensive additions were made to the school property, at a cost of \$5,500 gold.

#### THE FIRST DECADE—OUTSTANDING FEATURES

On July 1, 1888, ten years had passed since the first party of nine missionaries sailed from New York. Of that number Ira H. LaFetra only remained. He was the superintendent of the mission, and had been almost from

the first. Many had come and gone. Of those who came out during the first years Mr. and Mrs. Gilliland, Mr. and Mrs. Compton, and Miss Kinsman only remained. They were successful and consecrated workers.

The war broke out within a year after the first missionaries arrived and lasted over four years. The stations at Guayaquil and Colon were the only ones not situated within the war zone. All the stations in Peru and Bolivia had to be abandoned.

Later came the cholera, which affected the whole coast. Many died, and business was paralyzed to a considerable extent.

Brother Birdsall began work at Aspinwall, Colon. He lived but a short time. Brother Latham took up the work, but did not remain long. Later the Rev. Mr. Smith, a Wesleyan, labored there and the work was turned over to that church.

Guayaquil was *abandoned* after Brother Price had labored there a few months.

Brother Gilliland labored at Logos Islands and at Lima, Peru, but both places were *abandoned*. Some time after Gilliland left Lima Brother Baxter labored at Callao, and that place was *abandoned* later.

#### MOLLENDO

Where Brother Magnus Smith started a mission station, and where he lost his life through fever and exposure due to the war, had to be *abandoned*, and was never reopened. And Tacna also had to be *abandoned* as a result of difficulties due to the war.

The flourishing mission station at Antofagasta, Bolivia, among the first to be opened, had to be *given up* on account of the war. The places in Chile where the work had to be *abandoned* were Copiapo and Caldera,

situated in the northern part. The first of these had been for years one of the most important stations, having both church and school work.

The Bethel Work at Valparaiso, begun by Ira LaFetra and carried on later by Brothers Jeffrey and Krauser for about six years, passed into the hands of the American Seaman's Society; thus it was an abandoned station of the Methodist Mission.

The Union Church in Santiago, started in 1889 by Brother LaFetra, was left without a pastor by the departure of Lucius Smith for Mexico. The Presbyterians provided the church with a pastor, and the work was *lost* to Methodism. It can hardly be said that the Spanish work in Santiago was abandoned, for it really never became established. Lucius Smith was well prepared to speak in Spanish, but the services which he tried to conduct in Santiago were broken up by fierce mobs.

The evangelistic work which Brothers Krauser and Hoffman had opened among the Germans in Valdivia, Osorno, and Lake Llanquihue, and by Brother Griewe at Contulmo, failed and had to be *abandoned*. And the services started by Brother von Barchwitz-Krauser in Valparaiso, and by Brother Ebert in Santiago, among the Germans were in each case soon passed over to German Lutheran pastors.

That is a sad story of abandoned stations, but several of them would have been abandoned just the same even had the missionaries been supported by the parent Board. The causes which led to the giving up of the other stations were due in part to the impossibility of sustaining a self-supporting missionary work under such conditions as existed in the stations where such work was inaugurated. It was due to a considerable extent to the incapacity or inadapability of some of the missionaries to the

work to which they were assigned. It was due in part to the shortness in the period of service given by some of the missionaries. During the decade three of the missionaries had died after a short service, and about sixty had left the field. The average time of service of the sixty was about three years and two months. Quite a number of missionaries were sent out pledged to give three years of service only. Others had not the ability to gain a support under the hard conditions which prevailed. A few felt dissatisfied because they could not enter more vigorously into an evangelistic propaganda which would have given more immediate visible results. A religious propaganda would have caused some of the fathers to take their children from the schools, thus reducing the income by which the missionaries were supported.

Was the labor all lost, then, in the stations which were discontinued? Surely not, for many souls were brought to a knowledge of salvation, and much good seed was sown which brought and will still bring forth sheaves for the great harvest.

The writer has received the testimony of a large number of persons which shows the still abiding influence of the work done in the stations abandoned. Much was lost—not all was lost.

#### WHAT REMAINED

The stations which remained and the work which was still being carried on in the William Taylor Self-Supporting Missions on the west coast of South America after ten years of labor may be summarized as follows:

*Missionary Forces*—At Iquique. The Rev. and Mrs. Gilliland, Miss Leach and Miss Wakeman, the Rev. and Mrs. Benge.

At Coquimbo. The Rev. and Mrs. Compton, Miss Mary Fuller, and Miss Emily Day.

At Santiago. The Rev. and Mrs. LaFetra, T. W. LaFetra, Misses Mabel Curtis, Fannie Freestone, Alice Baldwin, Lillie Mathewson, Mary Bray.

At Concepcion. Miss Rebecca Hammond, Mrs. Ira Ross, Miss Emma Bard, and Miss Emma Grant.

At Angol. The Rev. Mr. Griewe and Mrs. Griewe.

Twenty-two missionaries remained out of more than eighty who came out.

*Churches*—At Iquique. A church in the city and Bethel work in the bay for the sailors. The pastor gives his whole time and is supported by the community. Services well attended.

At Coquimbo. A church supported by the community. This church has been successfully supported by the people since it was started ten years ago by Brother Higgins, who came out in the first party of missionaries who came to the Taylor Missions.

*Schools*—At Concepcion. Three missionaries of the first party which sailed started the schools at Concepcion. At first the boys and girls met in the same building, and the school was counted as one. After a year and a half a separation was made, the girls going to another house some blocks away. Throughout the decade the schools in general were fairly successful, but during the last year the teachers were reduced from ten to four, and pupils and income were greatly reduced.

At Coquimbo. Miss Rachel Holding arrived in 1882, and started the school which grew to be a large school. The boys and girls were separated here also, so the school came to be really two schools. Owing to the decadence of the mining interests, causing a decrease in the British colony and in the business interests of the province,

the school was not so well sustained as in previous years.

At Iquique. The school started by Brother Collier in 1878, closed by the war, and reopened by Brother Gilliland in 1884, had in three years reached a very prosperous condition.

At Angol. The Rev. W. F. Griewe and Mrs. Griewe have a school at Angol which was opened in March, 1887.

At Santiago. At Santiago were the LaFetras; he with his splendid gifts as an organizer and business manager and she with her fine training and intellectual endowments, both highly cultured Christian people, had founded and built up a great institution of learning. Speaking of the college, *Las Novidades*, of Santiago, said, "This favored establishment of education is the best of its class in South America."

Mr. LaFetra pays high tribute to the teachers who by their "ability, devotion, and earnest labors" aided in the success of the college. He mentions his brother, Professor T. W. LaFetra, J. M. Vincent, George H. Farwell, and the women teachers, Lizzie Kipp, Rosina Kinsman, Lizzie Holding, Mary F. Lee, Fannie Freestone, Alice Baldwin, Hannah Johnson, Mabel Curtis, and Lilian Mathewson.

*Property.* The properties which had been acquired during the decade were the following:

At Iquique. A corner lot 37 x 126 feet, with building for chapel, parsonage, and school had been purchased at a cost of \$6,000 (United States money). Three fourths of the cost was provided by the Transit and Building Fund Society, and the balance was paid by Brother Gilliland from the earnings of the school.

Coquimbo. The first property secured for the William Taylor Mission was the lot purchased on Calle Melgarejo,

Coquimbo, for the school. The lot was 68 x 126 feet, and on it was built a two-story building with two wings, one half of the building serving for the school for boys and the other for the girls. The property cost about \$12,000, three fourths of the cost being provided by the committee.

The second property of the mission in Coquimbo was for a church and parsonage, costing about \$9,000. One third of cost was paid by the committee and the balance raised among the people of the community.

Santiago. A large corner lot, finely situated, was purchased, on which a splendid building was erected for the girls' college. The total cost was \$70,000 (United States money), of which \$48,600 was provided by Anderson Fowler, of the Transit and Building Fund Society, at first as a loan, but afterward made a gift.

Concepcion. At the end of the decade the mission possessed one other property. At Concepcion a corner lot 98 x 198 feet had been purchased on the main street, at a cost of \$5,000, and a building had been erected for the school for boys at a cost of \$7,000. The Committee of the Transit and Building Fund Society provided \$7,000, one half of which was the gift of the treasurer, Richard Grant; the balance, \$5,000, remained as a debt on the property.

The total value of the properties was \$104,000.

*Printing Press.* In 1881 the mission had acquired a small job press, costing with type and other requisites \$972.50. This had served to print circulars, reports, etc., for the schools; and a small amount of tracts had been published. Small additions had been made from time to time to the outfit.

## CHAPTER VII

THE DEVELOPMENT OF THE MISSION FROM  
FOUR CENTERS

THE second period extends from the end of the first decade to the end of 1903, when the mission ceased to be administered on the self-support plan.

The first decade closed leaving the work of the mission, with the single exception of the school of Mr. and Mrs. Griewe in Angol, limited to the cities of Iquique, Coquimbo, Santiago, and Concepcion, and it is noticeable that in these cities the mission had properties and in no others, as the small property at Panama was passed over to the Wesleyans with that station. The remaining station which had no property was the semi-independent school of the Rev. W. Griewe at Angol, and that station was abandoned eighteen months later when the Chilean government established in that city a *liceo*—a free school. Brother Griewe's patronage was from the liberals, and they were interested in having the *liceo* succeed so as to keep the boys and girls from attending the schools of the monks and nuns. Losing the patronage of the liberals, Brother Griewe had to close his school. With admirable pluck he went to Talca, the largest city between Santiago and Concepcion, and famous as being intensely Roman Catholic. There he started a school and secured a fair attendance. The priests tried to drive him out. They forbade the parents to send their children to his school. They refused to give absolution to those who sent their children. Some of the mothers went to Santi-

ago to confess. The priests appealed to the archbishop to prohibit them from going outside of their parish for confession. One mother told her confessor that her children were learning much better in Mr. Griewe's school and that she would not take them out; and that if he did not grant her confession, the responsibility would rest upon him. To get the children from him, the next year a very rich man, a devoted Catholic, gave a large sum of money that the priests or monks and nuns might start an opposition school with American Catholic teachers. Thus his patronage was largely cut off.

He had done what he could. He had made a brave fight to give the knowledge of salvation to the German colonists in Contulmo, among the few English and the Chileans in Angol, and to the people in Talca. Mrs. Griewe had been a most faithful, competent, and self-sacrificing helper. They had no aid from the States. They were entirely on self-support. Had they been alone, the problem would have been easier, but there were several children to support, and whose future must be considered. Under conditions so difficult after eight years of noble service they returned to the States.

The mission, hoping to conserve some of the fruits of Brother Griewe's labors, appointed Miss Emma Bard, an excellent teacher, to continue the school at Talca. Being a single person, it would take much less to support her than Mr. Griewe and family. But after a year the field had to be abandoned.

Thus the Taylor Mission became limited to the four cities where there were properties, and from which as centers the work of the mission developed. We will now undertake to give the history of the development from each of these centers.

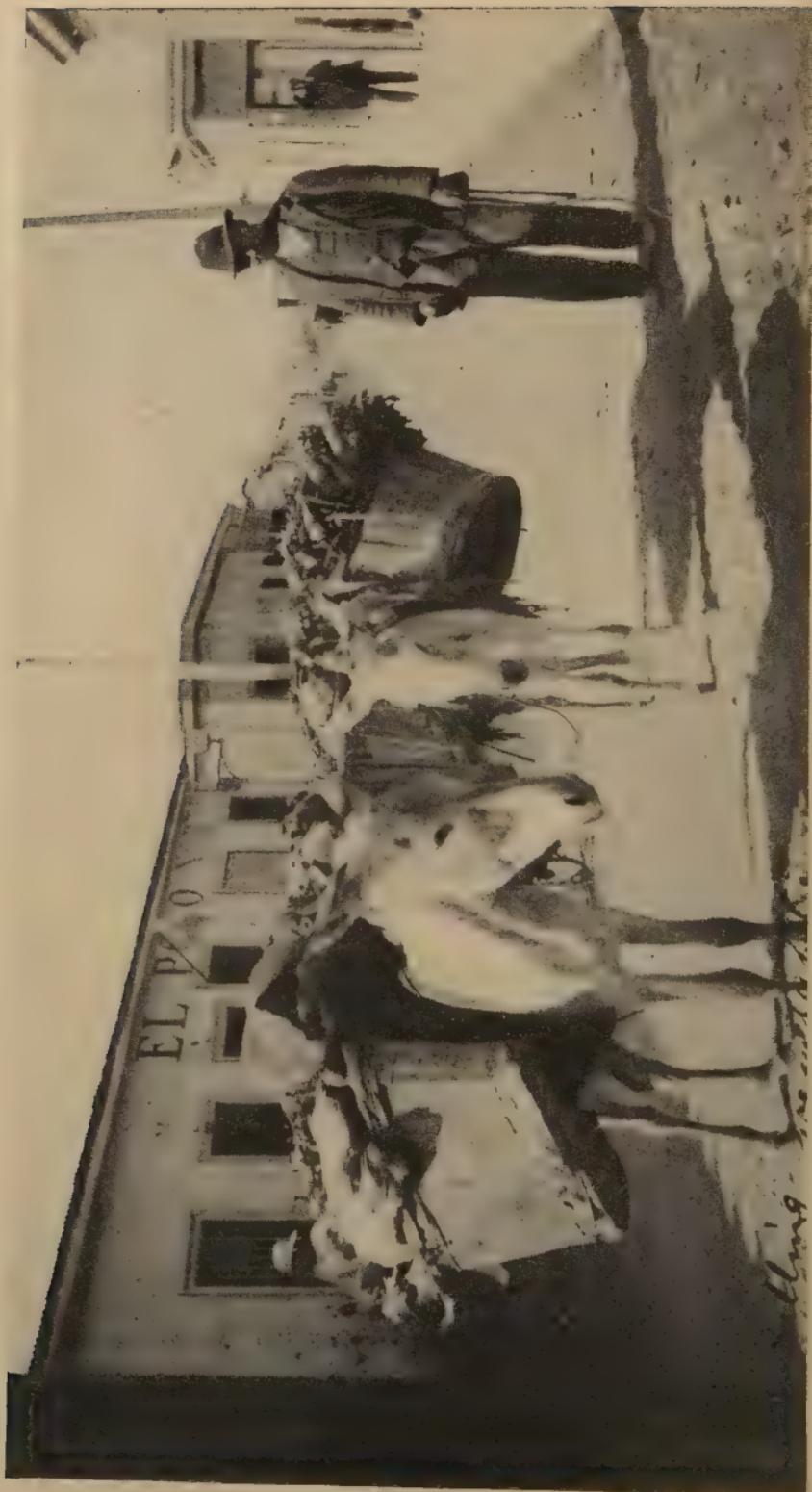
## THE SCHOOLS

*Iquique—July, 1888, to December, 1903.* The Rev. J. P. Gilliland, who founded the school in 1884, and under whose administration it was highly successful, continued in charge until about the middle of the year 1889, when he returned to the States on a vacation. The Rev. W. C. Hoover and Mrs. Hoover came out to Iquique to teach early in 1889. On the departure of Brother Gilliland Mr. Hoover took charge of the school, and for five years it remained under his direction. The school property was situated near the center of the city and close to the business section. The school had far outgrown its accommodations even while Brother Gilliland was still in charge. The rapid growth of the city had led to the opening up of a new section. Brother Hoover succeeded in exchanging the school lot and building for a very large new lot, giving ample playgrounds, beautiful for situation, and of easy access by the street cars. The Transit and Building Fund Society made a grant of \$20,000, and a splendid large new school building was erected.

Brother Gilliland and his associates were very zealous in pushing the evangelistic work, and it was the same with Brother Hoover, among the students and in the community. The latter acquired the Spanish language readily. At the end of five years, in 1894, he returned to the States for a vacation. Charles S. Winans, who for some time had been his chief assistant, became director, or principal. He held the position till his retirement from the mission in 1903, except for the year he passed in the States, when George B. Benedict was principal.

During the years that the Rev. Mr. Gilliland and the Rev. Mr. Hoover were in charge the school was so pros-





THE VEGETABLE MAN

perous that the income more than covered the running expenses. The surplus was used for school equipment and the enlarging and improving of the school property. But when the evangelistic work was begun among the Chileans the surplus was largely devoted to the support of the pastor engaged in that work. Later the number of pupils in attendance was less, and some years the income was not sufficient to cover the expenses. A rival English school, and the establishment by the government of a practically free school of high grade under the direction of a distinguished teacher, did much to lessen the prosperity of our Iquique school. But notwithstanding all the difficulties it was able to do a splendid work. Two of the young men educated there continued their studies in Northwestern University, paying their own way, and afterward returned to labor with the missionaries in the evangelization of this continent.

*Coquimbo.* The Rev. Harry Compton and Mrs Compton, who came to Coquimbo in 1885, continued in charge of the school till August, 1889, when he went to the States and entered Boston University School of Theology. Mrs. Compton continued in the school till the end of the year. The Rev. Adrian Allan was director for the year 1889, then he went to Concepcion. The Rev. Wilbur F. Albright was in charge for three years, till appointed pastor of the Serena Spanish-speaking church. Miss Mary Bray was then transferred from Santiago College to take charge of the Coquimbo school.

The copper mining of the province had nearly ceased, and the railroad of the province, which was owned and operated by Britishers, had passed into the hands of the Chilean government. The English colony had become greatly reduced. To make matters worse in this small community, a rival English school had been opened.

Under these conditions the attendance at our school became very small and the expenses could not be met. The rules of the Transit and Building Fund Society forbade the payment of salaries from their funds. The missionaries in the other schools had become intensely interested in the evangelistic work among the natives, which work could be maintained only by the support given to it from the schools. The outlook at Coquimbo was so discouraging that the teachers at other points were unwilling to cut off the evangelistic work which they were sustaining in order to continue the Coquimbo school. They thought it better to let the school be closed. Hence the commodious school building, a property for which William Taylor raised the money, and in the construction of which he labored with his own hands, ceased to be used for school purposes. It was rented for a few years and then sold.

*Serena.* The persecution which fell upon those in Serena who received the gospel of Christ was extended to their children who attended the schools. Thus a school for the children of our church members became a necessity. Miss Eva Schults was appointed to open a school in 1890, and continued in charge two or three years. Miss Emma Bard had charge for one year. As the persecution had largely ceased and funds were lacking, the school was then discontinued.

*Santiago.* During the whole of the second ten-year period Santiago College remained under the administration of its founders, the Rev. Ira H. LaFetra and Mrs. Adelaide Whitefield LaFetra, who had brought it to such high success as a Christian school. The statistics at hand give the financial movement for the first five years only of the second period. During that time the income of the school was sufficient to pay the salaries of

the missionary teachers, all the running expenses, and leave a surplus of about \$25,000. A part of this surplus was wisely used in furnishing the institution with better equipment and in raising it to a still higher grade, aiding it to hold the place won in the estimation of the public as the best educational institution for young ladies in the Spanish-speaking Americas.

The rest of the surplus of over \$10,000 was devoted to the support of those engaged in evangelistic work among the natives.

*Concepcion.* Of the fourteen stations started by the missionaries sent out in 1878 and 1879 Concepcion and Coquimbo are the only stations in which the work has gone on without interruption. Santiago would be included, but that station was not started till 1880.

The English-speaking community of Concepcion was small. Church services were maintained only at intervals. The schools for boys and for girls were able to secure sufficient patronage to maintain themselves. At no time, however, could the work have been called a real success. Without doubt this was due in part to the frequent changes in the missionary forces. The first principal of the school and one of the two teachers left within two and a half years. The former's successor remained two years. The third principal remained but two years and the fourth only three. Several of the teachers gave but one, others but two years' service. Of the ten missionaries at the station in 1887 only four remained in May, 1888; one of the four was in bad health and left four months later, as did another teacher whose husband had gone.

The attendance of pupils at the boys' school, called "Colegio Americano," was small, though it was double that at the girls' school. Not only were the pupils few

but many of them were paying very little, the school receiving the children who offered themselves, though the parents were able to pay but a part of the regular tuition. The cholera which appeared along the coast the previous year had made the situation much worse.

Colegio Americano had its own school building but with a debt that required \$600 a year to pay the interest. The rent for the girls' school required another \$600. Interest, rents, insurance, repairs, furnishings, the salaries of teachers, including missionaries, and all running expenses had to be met from the income of the schools. The situation was critical. It was nearly impossible to keep the girls' school running. The missionary teachers received no salary and the other teachers continued on part salary till they could do better.

The Rev. W. T. Robinson and Mrs. Robinson had left for Argentina in January, Miss ~~Knowle~~ had died, and other missionaries had gone from Concepcion. There remained but four missionaries—all women. Up to July 24 LaFetra, Lemoine, and Compton had each in turn spent some time in Concepcion trying to help out. The situation was desperate. To save the schools an urgent call for reenforcements was made.

### A NEW ERA

The call reached the writer and Mrs. Ida Taggard Arms. He was a graduate of Wesleyan University, had served eight years as a member of the Vermont Conference, and was then pastor of the important Methodist Church at Newport, Vermont. Mrs. Arms was a graduate of the Vermont Methodist Seminary and Female College and had won a high reputation as a teacher. They sailed from New York June 11 with their little three-year-old daughter, Olive, and arrived at Concepc-

cion July 24. There sailed with them Miss Eva Schultz, Mrs. Sarah Webster, Mr. Hurlbert, and Miss Rosina Kinsman, who was returning after a furlough, she having given five years of service at Santiago. Miss Kinsman remained at Iquique; Miss Schultz, Mrs. Webster, and Mr. Hurlbert remained at Santiago awaiting definite appointments. Mr. and Mrs. Arms began work at once. Fortunately, he brought out with him private funds, and thus the immediate financial embarrassment was somewhat relieved. Still the situation was most difficult. The Transit and Building Fund Society appointed Mr. and Mrs. Arms in charge of Colegio Americano, the school for boys, but it made him also the head and responsible person in charge of the girls' school. Miss Rebecca Hammond had been in charge as preceptress of the girls' school for four years, but her health became so impaired that she could not remain. The Rev. Ira Ross had gone to the States to secure aid, and circumstances prevented his return. Mrs. Ross and their two children had to go to him. Hence they sailed in forty days after Mr. and Mrs. Arms arrived. Thus of the ten missionaries of the previous year only Miss Grant and Miss Bard remained to aid those who had been given charge. During the long, hard sea voyage Mrs. Arms continually suffered. A gastric fever was brought on which caused a serious sickness. Before she recovered Miss Grant fell sick. In these straits Mr. LaFetra sent as reinforcements from Santiago Mr. Hurlbert and Miss Schultz.

Mr. Hurlbert was not prepared to teach, and there was no church to support him as a preacher. He returned to the States in a few months. At the end of the year Miss Schultz was transferred to Serena to take charge of the parochial school there. Mrs. Arms had recovered her health and soon gave evidence that she was fully capable

of maintaining the splendid reputation she had won as a teacher in the States. With more pupils in the boys' school its income was better and the missionaries teaching there generously shared what they received with those in the girls' school, so that each received about \$125 for the year besides board.

The new year, 1889, began with Mr. and Mrs. Arms and Miss Emma Bard in Colegio Americano. Miss Bard had given two years' service and was a capable and faithful teacher.

A word in regard to the Concepcion School property. Dr. Lowrey in his report says: "We have purchased a lot in Concepcion in an excellent location. The lot is 95 x 188 feet. On it we have erected a building 90 x 35 feet for a boys' school. We have arranged to erect an edifice for the girls' school on the other end of the lot. In the new building a commodious chapel will be a part of the structure."

The plan of having the girls' school on the same lot with that of the boys was opposed by every missionary at the station except Mr. Robinson, yet he won the directors of the Society in New York to his view. With money which they provided he laid the foundations and started building the walls. Though he had left the mission the directors instructed Mr. Arms to go on and complete the edifice on the plans of Mr. Robinson. Seven thousand five hundred dollars was provided for that purpose.

After consulting with Brother LaFetra, the superintendent of the mission, some minor changes were made in the plan and work was begun in January, 1889, under the direction of Mr. Arms, who availed himself of an interpreter for a few weeks till enough Spanish was acquired to enable the men to understand each other. Nothing was done toward building the wings which were

designed for dining room, kitchen, and servants' rooms. Working through the vacation months of January and February, a part of the building was ready for the school in March, when the new school year began. Teaching all day, the care of the boarding pupils outside of school hours, and his services as pastor of the only English church so taxed Mr. Arms's time that work on the second story for dormitories was suspended. Work on the chapel was continued, and later it was dedicated, Mr. LaFetra coming from Santiago for the dedication. The next year, during the two months of vacation, the dormitories were finished. By this time, two years after the arrival of Mr. and Mrs. Arms, the number of pupils had nearly doubled, and the whole of the building designed for the girls was needed for the boys. This was so evident that the directors in New York readily consented to the use of the building for that purpose.

Edwin P. Currier, a graduate of Wesleyan University, a nephew of Mr. Arms, arrived in 1890 to teach in Colegio Americano.

#### FURTHER IMPROVEMENTS

The new school building had to be furnished and the equipment of the old one had to be renovated and greatly improved to provide for the larger teaching force and the increase in pupils. The expenses for this were met from the earnings of the school. Half of the money for the repairs and improvements on the former building were met by the Transit Society. In 1891 the Society gave the money to pay off the mortgage left by Mr. Robinson, amounting to \$4,000. Thus the Colegio Americano had a property which with the chapel cost about \$21,000 (United States money). All but \$1,000 was given by the Society. But the property was worth much more

than that amount, as properties in Concepcion had increased in value.

In 1892 Mr. Arms was appointed in charge of the girls' school also. Thus he had the general business management and quite a part of the bookkeeping of the two schools. For lack of teachers he had to teach in the boys' school nearly every hour of the school day. He had also the work as pastor of the only English-speaking church in the region. His time and strength were so overtaxed that his health was breaking. What he did would have been impossible but for the most efficient help of Mrs. Arms. He wrote an appeal for the committee to send some one to take the church or one of the schools. The committee published the appeal, and the Rev. Buel O. Campbell responded. He was a graduate of Wesleyan University, and a member of the New Hampshire Conference. Mrs. Campbell was a graduate of the Vermont State Normal School. By arrangements with the superintendent, Brother LaFetra, in March, 1893, the Campbells took charge of Colegio Americano. They received the school entirely free of debt, with money in the bank, and with a full attendance of pupils.

Under Mr. Campbell's able management the school continued to increase. After seven years of successful work Mr. and Mrs. Campbell returned to the States, and some months later he was appointed to Puerto Rico.

Mr. and Mrs. Herman were appointed in charge of Colegio Americano. They had been successful teachers in the school for a year. The following year Bishop McCabe appointed Mr. Arms as the responsible head of Colegio Americano, though continuing him as superintendent of the Southern District and as principal of Concepcion College in which school Mrs. Arms was bearing the chief responsibility. The Bishop kept Mr. Arms in

charge for two years, Mr. Herman remaining as assistant principal and Mrs. Herman as preceptress. The Rev. A. S. Watson was a very efficient teacher in the school. At the end of the year the following report was given: "The school year has been very prosperous. The school buildings need to be enlarged in order to accommodate the pupils, the number of whom has been larger than in any previous year." Mr. Arms could not continue in charge of Colegio Americano without giving up other work, which did not seem advisable. Mr. Campbell was requested to return to take charge of the school and arrived in 1903. He was heartily welcomed. He had such a prosperous year that he commenced the erection of an additional two-story building, 80 x 43 feet, which he was able to construct out of the earnings of the school.

During the period of Mr. Campbell's administration there were many changes in the missionary teachers associated with him. Of the teachers who were with him the longer time and gave valuable services were the Rev. and Mrs. George B. Benedict, the Rev. and Mrs. B. B. Keister, Miss Kate Russell, and Miss Cora M. Starr.

#### CONCEPCION COLLEGE

We will now return to 1889 and follow the progress of Concepcion College, the girls' school.

To supply the places left vacant by the return to the States of Miss Hammond and Mrs. Ross, Brother LaFetra, the superintendent of the mission, appointed Miss Emma Grant and Miss Elena Neissmann, a teacher who had been in charge of the kindergarten and had also taught German in both schools. They had as assistant Miss Elena Martin, a fine girl, who had been educated in this school. Miss Neissmann was very energetic. The

school had a good attendance. Miss Emily Day was in the school for a time as housekeeper and assistant teacher. Some time during the second year Miss Neissmann was married to Mr. George Coleman. During the third year the attendance was much less, debts had accrued, and at the end of the year the Colemans and Miss Grant stepped out. Miss Day had gone and Miss Martin had married. Thus the school was left with no teachers.

Mr. LaFetra was in the States, and the Rev. J. P. Gilliland was the superintendent of the Chile Mission that year. Due notice had not been given by the parties who left the school, so that no one to continue the work had been secured from the States, and no one was available from the other schools. It seemed that the Concepcion College for girls would have to be definitely closed. To leave all the southern half of Chile with its large population with no evangelical school for girls was something that ought not to be done.

As he could secure no other, the superintendent strongly urged the Rev. G. F. Arms to take charge of the school. To save the situation he did so. He placed as preceptress Miss Mary Stout, who was at the head of the primary department in the boys' school at Concepcion. He secured as assistants three teachers who had been educated in our mission schools, two of whom had a little experience as teachers. A request for reinforcements was sent to the committee in New York. They secured and sent out Miss Marian A. Milks. She had recently graduated with high honors from the New York City Normal College, and had been offered a position as teacher in that city with a big salary. Instead she listened to the call from Christ, and went out to teach in a self-support mission school for \$250 a year and board, and even the \$250 was not guaranteed, the payment de-

pending on whether the school was able to earn the money with which to pay it, the system being to pay all accounts of the schools which were essential to the maintenance of the school before paying the missionary teachers.

Miss Milks proved a great acquisition. She knew how to teach, and she had a remarkable gift for discipline which enabled her to keep perfect order and at the same time win the love of all her pupils. Coupled with this she had a depth and fervor in her spiritual life and a power in prayer which made her pupils conscious of what salvation and a spiritual life are as no mere words used in teaching the gospel could possibly have done. Her splendid personality in the school was better than advertising in securing pupils for the following year. Miss Stout heartily cooperated with Mr. Arms in the management, and at the end of the year, after paying all accounts for the running expenses, a balance of \$1,000 was on hand, which was used in improving the equipment of the school.

During the four years that Mr. and Mrs. Arms had been in charge of Colegio Americano that school had an ever-increasing prosperity; and now that Concepcion College had done so well during the first year it was under his management, the complete confidence of the directors of the Transit and Building Fund Society in New York was won. A grant of \$20,000, largely the gift of Anderson Fowler, was made for the purpose of providing a suitable building for the Concepcion College. About that time a property was offered in Caupolicán Street, one of the best locations in the city. Superintendent LaFetra was notified. He approved, and the purchase was made.

At the beginning of January, 1893, the work of remodeling and enlarging was begun with great vigor, Mr.

LaFetra coming from Santiago to aid in the plans and in starting the work.

By the tenth of March the school was opened in the new building, a part only of the rooms being then ready for occupancy. Mr. and Mrs. Campbell had already arrived. After consultation with all the parties interested, Mr. LaFetra appointed the Campbells in charge of Colegio Americano, and Mr. and Mrs. Arms in charge of Concepcion College. This arrangement was very satisfactory. Mrs. Arms was exceptionally qualified for the management of a girls' school, and, being free from the direction of the boys' school, Mr. Arms would have much more freedom for the evangelistic work. He had the English church work, and he had already begun some work among the Chileans, which work was begun in earnest by the appointment of Juan Canut de Bon to Concepcion.

Directly after the arrival of Mr. and Mrs. Campbell Mr. and Mrs. Arms removed from Colegio Americano to Concepcion College, and for twenty-three years this remained their home.

Miss Alice H. Fisher arrived with the Campbells and was appointed to Concepcion College. She was a trained normal teacher and also a trained art teacher. She had a remarkable versatility, being able to teach well almost any class from the kindergarten to the most advanced grades. She was a great worker. The art department then was small, and occupied less than half her time, but for the rest of the time she was ready to aid in any department where her services were most needed. Nor did she confine her labors to the school work, but was ready to aid in Sunday school work and took a lively interest in everything pertaining to the work of the Mission.

During the next vacation a second story was built

over the rest of the building, thus increasing the dormitories. The following year some further additions were made. A few years later a building was erected for the kindergarten and the art school. This was done out of the surplus earnings of the school.

In April, 1894, Mrs. Arms had to be taken to the hospital at Valparaiso for an operation. A later operation required the best medical skill in the United States, making a trip to New York necessary. After eight months she was able to return to Chile and take up her work. And she is still working after twenty-five years.

During their absence from Concepcion the school went on well under the joint direction of Miss Marian Milks and Miss Alice Fisher.

Mr. and Mrs. Arms remained in charge of Concepcion College till April, 1903, when he went home with his family by the Bishop's order on account of impaired health. It was twelve years since the school had been placed under his care, years of uninterrupted prosperity. All the running expenses, including the salaries of the missionary teachers, were paid out of the earnings of the school, more than \$10,000 also had been put into school furnishings and the enlargement of the school property, and in addition about \$10,000 had been paid in the support of pastors engaged in evangelistic work among the Chileans. During those years large and successful departments of music and art had been developed.

Concepcion College had come to take a worthy place at the side of Santiago College as a great school for girls. This success was due chiefly to Mrs. Arms and the most excellent teachers who cooperated with her. Mr. Arms had little to do with the school except the general business management. His time was chiefly given to the evangelistic work.

On the departure of Mr. and Mrs. Arms the Rev. Adelbert S. Watson was appointed principal and Miss Jeanette Carpenter preceptress. They were excellent persons and well qualified for the positions. The school went on well, but there was no increase in the school property, or any change in particular during their administration, which was for a year and a half. An event of importance for Concepcion College was the arrival in 1896 of Miss Dorothy M. Richard and Miss Adda G. Burch. Miss Burch had had several years of experience as a teacher. She gave thirteen years of faithful service. Miss Richard came directly from Mount Holyoke. She was small of stature and unassuming in manners, but possessed of an intellect of first order, and her whole being was most completely devoted to Christ and his service. By her kind attentions in cases of sickness among the poor, her willingness to be of service to everyone at all times, her wisdom in counsel, and her Christlike love, she won the hearts of all. It was delightful to see how the Chileans loved her. By general consent she was an ideal missionary. She was ever faithful in fulfilling all her duties in the school, and in addition the extra work she did in her ministering service was incredibly large. Other teachers were faithful and rendered valuable services, among them Miss Winnifred Woods, who had charge of the Art Department for five years during the absence of Miss Fisher, who went to Quito, Ecuador, having been invited by that government to establish a Normal Teachers' Training School at Quito. Miss Woods was a good art teacher, and a person who had a splendid religious influence among the pupils.

During the first years the girls were very guarded against any religious teaching. Mrs. Arms was ever trying to bring to their knowledge the blessed truths of

MRS. J. L. REEDER

DOROTHY M. RICHARD





the gospel. By the aid of her associate teachers the confidence of the girls was won. As they came to know the Bible and the Christian life as they saw it in their teachers many of them came to the conviction that the Protestant religion was the religion of the Bible, the true religion. In the morning all the pupils were assembled for singing, Bible reading, and prayer. In the evening the teachers and boarding pupils gathered for a service in which there were singing and responsive Bible reading and prayer, all taking part. On Wednesday evenings services were held, the pupils being divided into two sections according to their ages. On Sunday morning all were gathered in a Sunday school. At the end of each three months examinations were passed which were reported to the parents together with the examinations in other studies.

Many of the girls delighted in going to the services at the church, and also the servants, of whom there were eleven. Most of them had been converted, and daily prayers were held with them. Thus the religious life of the school came to be very pronounced. In this and in all the work of the school Mrs. Arms was the leader and the inspiration. The girls loved her and were glad to do what she asked. They counted her as their mother and their queen. It was the same with her teachers. Years after one of them wrote, "I love you as no one else on earth." The servants acted as if it were a pleasure to serve her. Bishop Warren, after his visit, called the school "the happy household." In contrast with the previous years, when the average term of service hardly reached two years, now the teachers did not care to leave their work, but gave many years of service. All her teachers testify to the extraordinary executive ability of Mrs. Arms, and that she was an indefatigable worker. When

she was leaving for the States, her health broken, the Rev. J. H. McLean, the author of *The Living Christ for Latin America*, wrote to Mr. Arms: "I do not know what your plans for the future may be, but I share with Mrs. McLean the ardent wish and fervent prayer that you may be permitted to serve the Lord's cause in Chile as effectively as you have in the past. I shall ever reserve the privilege of considering Mrs. Arms as the *beau ideal* of the educational missionary."

The school life of Concepcion College has been given somewhat more fully, because the writer knew it better, but it represents more or less the life in the other schools. Miss Lottie Vimont as kindergarten teacher and Mrs. E. E. Wilson as music teacher did excellent work and had a splendid Christian influence during the few years of service given.

#### RULES FOR THE GOVERNMENT OF THE SCHOOLS

About a year and a half after the first missionaries arrived a conference was called. The few missionaries who were able to attend attempted to formulate certain rules or principles for the government of the schools, and these were submitted to the missionaries not in attendance. Theoretically, the missionaries were under the direction of William Taylor. Practically, the work at each station was under the persons in charge there, and each station was responsible for its own support. But the work in the several stations was organized on the same general plan. The stations, however, were so far apart and the missionaries changed so frequently during the first ten years, that any connected, continuous plan of action was impossible except in so far as the superintendent, I. H. LaFetra, was able to effect one.

During the ten years other conferences were held, but

their efforts toward securing a better organization of the work were largely frustrated by the frequent changes in the missionary teachers.

In 1890 a Conference of great importance was held. The attendance was very large as compared with other Conferences. The work of the mission was better organized and evangelistic work in Spanish was begun under the direction of the Conference. I. H. LaFetra, the superintendent, presided, and G. F. Arms was elected secretary. The following missionaries were present:

From Santiago: The Rev. I. H. LaFetra and Mrs. Adelaide LaFetra, T. W. LaFetra, Isabel MacDermot, Lillian Mathewson, Frances Bray, Rosina Kinsman, Ecedora Pierson.

From Concepcion: The Rev. and Mrs. G. F. Arms, Miss Emma Bard, Mary Stout.

From Iquique: The Rev. J. P. Gilliland.

From Coquimbo: The Rev. R. D. Powell, Mrs. Rebecca Compton.

Committees were appointed as follows: Program, Sunday Schools, Tract Publication and Distribution, Schools, Salaries, Statistics, Native Work, Advisory Committee on Appointments, and Relation of Missionaries on the West Coast to the Methodist Episcopal Church.

The Conference passed the following:

That the director of a school, together with the superintendent of the mission, shall have at their disposal for the use of the school or the mission in general whatever surplus remains after the current expenses of the year have been paid.

That each missionary teacher receive an increase in salary of 25 pesos a year for four years; thus the fifth year and thereafter the salary will be 100 pesos more than the first year.

With a few exceptions the salaries were fixed at 500 pesos (about \$250 United States money) for a teacher

and 800 pesos for a director—that is, if the school earned money enough to pay that sum.

That the Committee in New York be requested to pay at the earliest possible moment all the indebtedness upon our school properties, and that they authorize us to expend the equivalent of a fair rental value of the school property in the support of the evangelistic work among the natives. Further, that the Committee be requested to provide other school buildings and chapels as they are needed in the development of the work.

That we strongly urge all the members of our Conference at the various stations to engage in Sunday school work, as one of the most effective instrumentalities for promoting the chief object of our mission among this people, namely, the direct inculcation of the saving truths of the gospel and the conversion to Christ of the children and youth whom God commits to our care.

The Conference also adopted the following, which was recommended by the Committee on Native Work:

That pastors be appointed to evangelistic work in Spanish in Coquimbo and Iquique.

That the estimated value of rent for the Iquique school property, and any surplus which may accrue in that school, be devoted to the Spanish work at that place.

That \$1,200 be given by Santiago College to aid in the Spanish work at Coquimbo.

That subscriptions be secured from the members of the mission, and also that collections be taken in all our English churches to aid in the Spanish work. And that measures be taken to secure weekly subscriptions from the members of our Spanish-speaking congregations.

The Committee on Literature and Tracts recommended:

That the Executive Committee in New York be requested to provide a printing outfit at the earliest possible date.

That an agent be appointed to publish a periodical and also tracts in Spanish.

That funds to cover the expenses of these publications be provided by Santiago College.

That all the missionaries engage personally in tract distribution.

The following strong action was taken in regard to temperance:

That fermented wine in no case be used at communion.

That no wine be allowed at our tables or in the schools except when administered as a medicine in accordance with a physician's orders.

That the teachers do their utmost to instill correct temperance principles and that all distribute temperance literature.

The relation to the Methodist Episcopal Church in the United States of the missionaries and members won for Christ in Chile was considered. The following was adopted:

That measures be taken to bring all the pastors and churches in our work on this coast into relation with some one of the eastern Conferences of the Methodist Episcopal Church in the United States; that the pastors of the churches be requested to secure the vote of the Quarterly Conferences asking admission to the home Conference, and that such action be placed at once in the hands of the superintendent, to be forwarded to the Conference chosen.

*Appointments.*—The Rev. J. P. Gilliland, to Spanish work, Iquique. The Rev. Juan B. Canut de Bon, to Spanish work at Coquimbo.

This was the beginning of work in Spanish under regular Conference direction.

The appointments of the teachers remained as the previous year, except that Mrs. Compton was transferred from the Coquimbo school to Santiago College, and Miss Pierson from Santiago to Concepcion.

Other appointments to churches were as follows: The Rev. G. F. Arms, Concepcion (English); The Rev. R. D. Powell, Coquimbo (English); The Rev. James Benge, Iquique (English); editor of Spanish literature, T. Wolcott LaFetra, Santiago.

## CHAPTER VIII

### EVANGELISTIC WORK IN SPANISH

#### FIRST BEGINNINGS

THE honor of starting the first regular Spanish preaching services in Chile belongs to the American and Foreign Christian Union (formerly the Foreign Evangelical Society). For nearly thirty years aid had been extended by this society to preachers laboring among the English and American residents and seamen. The Rev. Mr. Gilbert, chaplain at Santiago, in connection with his English work, taught for some years a Bible class composed of Chileans, and in 1866 he began regular preaching in the Spanish language.

Two years later work was begun at Valparaiso by the Rev. A. M. Merwin, and at Talca by the Rev. S. Sayre, two American missionaries who had been studying with Mr. Gilbert at Santiago, and in 1870 at Copiapo by the Rev. S. J. Christen. In 1873 the work passed under the care of the American Presbyterian Board of Foreign Missions, and has been supported by that Board ever since. Later, work was begun at San Felipe, and Copiapo was abandoned.

When the Rev. William Taylor arrived on the coast the following missionaries of the Presbyterian church were in the field: The Rev. A. M. Merwin and wife, Valparaiso; the Rev. S. J. Christen and wife, Santiago; the Rev. S. W. Curtis and wife, Talca; and the Rev. Robert MacLean and wife, San Felipe. At only one of these places—Valparaiso—did Mr. Taylor try to start work,

and that was among seamen, for whom nothing was being done. It was not his purpose to interfere with work already begun, but, rather, to try to reach those who were wholly neglected.

### METHODIST MISSION

In March, 1879, six months after the Rev. Lucius C. Smith reached Copiapo, he began preaching in Spanish, and continued to hold services regularly until the beginning of 1883, when he was transferred to the English church work at Santiago. The pastor who followed at Copiapo could not use the Spanish, but services were conducted by some of the brethren of the congregation until that work was given up in 1888. At Santiago Mr. Smith began Spanish services in a room which he rented for the purpose, but after a few meetings a mob, incited by the priests and encouraged by the police, broke up the services and burned the seats, Bibles, and hymn books in the public street in a central part of the city. Mr. Smith narrowly escaped with his life. He afterward held services in another part of the city, but without permanent results. As no provision could then be made for supporting Mr. Smith in Spanish work, in which he was most interested, he requested Bishop Harris, who had visited the work the previous year, to transfer him to Mexico. This was done at the beginning of 1884, and the Union Church of which he was pastor passed into the hands of the American Presbyterian Church.

Nothing further was attempted in Spanish until 1888. In that year the Rev. J. P. Gilliland, who had been relieved of the English preaching at Iquique by the arrival of the Rev. James Benge, began preaching in Spanish at that place, in addition to his school work. In 1890, during Mr. Gilliland's visit to the United States, George D. Cole-

man, a local preacher, and others continued the work. Later it passed into the hands of Dr. W. C. Hoover, who, with the aid of Alonzo Walters, an exhorter, and occasional aid from Mr. Gilliland, who had been appointed presiding elder, continued to carry it forward, and at the close of 1893 he gave up all school work to devote his entire time to the Spanish pastorate.

Also in 1888, Richard John, a local preacher of the Coquimbo English church, with the aid of other friends, began Spanish services in that port and at Serena, the capital of the province. The work continued under the care of Mr. John and the Rev. Harry Compton until 1890, when Dr. Juan Canut de Bon was appointed pastor. Dr. Canut continued laboring until 1892, when Mr. Gilliland became pastor at Serena, and Dr. Canut labored at Coquimbo and neighboring towns, spending four months at Huasco and Vallenar. The Rev. Harry Compton became pastor in 1892 and continued until the end of 1893.

Much opposition was created by the fanatical Roman Church during the first months of Dr. Canut's pastorate, and occasional disturbances occurred during the pastorate of Mr. Compton. The daily paper of Serena, *El Coquimbo*, in its issue of April 29, 1890, said, editorially: "On last Friday night the disturbances [of the Protestant service] took alarming proportions, unworthy of a respectable people, and disgraceful to our city. After the services, Dr. Canut, accompanied by his wife and little daughter of tender years, started quietly to return to their own home, situated a few squares distant. As they crossed the open square, a mob of not less than a hundred people assaulted him, crying out in the most indecent words and grossest insults and throwing stones which endangered the life of his wife and child. Dr. Canut was under the necessity of taking refuge in

the house of a friend who lives in that place, in order to escape the fury of the mob. But the popular tumult increased like a boisterous wave, and the cries of 'Death,' together with the grossest insults still greeted the ears of the Evangelical pastor. He then decided to face the mob, and went again into the street to prevent trouble to the owner of the house. The police then came to his assistance and escorted him home, but not without showers of stones falling on them."

It was while in Serena that Mr. Gilliland lost his wife, who had been through thirteen years a devoted and faithful laborer of the mission.

In 1890 the Rev. Alberto J. Vidaurre, a native Chilean of excellent family and fine education, who had been converted while studying his Bible, without conversation with any missionary, and who had labored for a time in the work of the Presbyterian Mission, applied for admission to our work. He organized work at Valparaiso and continued there until 1892. The revolution dispersed his congregation for a time, and as support was difficult to obtain for our Spanish work, he was transferred to the mission in the Argentine Republic. The work at Valparaiso was given up, but several of the members remained faithful to Methodism.

In 1891 Karl Beutelspacher went to Antofagasta. He had been a German sailor, converted in a mission in the city of Washington. Not long after this he secured sufficient money from persons interested and took steerage passage for Chile. After working a few months in Iquique he moved to Antofagasta, where he supported himself laboring in the railroad shops. At the same time he held services in English, and did all he could to give the word of life to all whom he was able to reach. The following year he left the shop and gave his whole time

as preacher and colporteur. He commenced preaching in Spanish also, and after a few months he devoted himself wholly to work in that language, in which his labors were richly blessed.

#### DEVELOPMENT OF SPANISH WORK—1893 TO 1903

As shown by the previous pages, at the end of 1893 evangelistic work in Spanish had been started in Iquique, Antofagasta, Coquimbo, Serena, and Concepcion.

Under the labors of the Rev. J. P. Gilliland the Spanish church work at Iquique had secured a good start. Through failure of health he returned to the States before the end of 1893, and the Rev. W. C. Hoover took charge of the work, which went on with even greater success. It extended to the Pampas, the region of the nitrate of soda mining industry. Huara was the center of that work. Over one hundred members and probationers were won and over 4,000 pesos were collected among themselves to build a church. This was the first church for work in the Spanish language built in Chile by gifts wholly from the people. Dr. Hoover became sick in October of that year and had to go to the States. The new church enterprise had to be postponed. The work was supplied by local preachers till February of 1895, when the Rev. A. J. Vidaurre, transferred from Argentine, was placed in charge. He was one of the very few Chileans converted from the upper classes, and a gifted speaker. He had been disinherited by his mother and suffered other persecutions. The church in Iquique and the work in the nitrate districts being so successful among a people receiving a much better wage than in other parts of Chile, gave promise of being able to support itself. Before the end of the year Vidaurre had got the church people well up to the idea

of an independent church, making themselves free from the ecclesiastical dominance of foreigners. He left the Methodists, formed an independent church, and took nearly all the members with him. Dr. Hoover returned to Chile in September. After two months of labor he was able to organize anew with twenty-eight full members and seven probationers. Señor Vidaurre secured from the municipality the office of inspector of theaters, to help out his income. But in a few years his church had gone to nothing. He left for other parts to get his living as he could. Our Methodist work under Dr. Hoover grew in the city. The old tent in which the congregation had worshiped for several years was becoming unservicable. Brother Hoover entered again into the work of raising funds for a new church. The 775 pesos he secured in 1894 had been on interest. A friend had given 2,000 pesos. A lot centrally located was purchased for the \$2,000. Bishop McCabe gave \$1,000 and the Board of Foreign Missions \$500. Two thousand pesos more were secured locally, and a fine-appearing church accommodating about 500 was dedicated by Bishop McCabe on February 2, 1902. At the dedication 900 pesos were raised to complete the payments on the church and 400 more were secured in the evening service for a new organ. The possession of a permanent, convenient, and respectable-looking church edifice for our native congregation was a great step in advance. The next two years the membership increased from 54 members and 52 probationers to 130 members and 111 probationers. Arica and Tacna church reported 33 members and 39 probationers. The English church at Iquique, 59 members and 5 probationers. Brother Benge, who did such good work for several years, went home sick in 1896, and not long after passed to the better land.

The Rev. George E. Allen came out in 1897 and was pastor of the English church till 1904.

#### TACNA AND ARICA

A new work was opened in Tacna and Arica under Brothers Irigoyen and Mariano de la Cruz, Peruvians, over which Dr. Hoover had supervision. The majority in the province are Peruvians. The work there has met with but moderate success.

In 1901 a trust was formed to avoid competition in the price of nitrate, and the working of some of the deposits was closed. The government, wishing to provide for the people thrown out of employment, and at the same time to colonize lands near Punta Arenas ("Sandy Point"), Straits of Magellan, 53° south latitude, gave free transportation and practically free lots of lands to colonists. The number transported from Iquique included several members of the Iquique church. Some members from the Valparaiso church went also. Among this number was Tiburcio Rojas, a blacksmith of very limited education, but with a very blessed experience of salvation. He gathered the Methodists into a class of fifteen. Then he began to sell Bibles and visit the people. Brother Hoover aided him by a very frequent correspondence. The sale of Bibles brought in very little income, but his two sons gladly supported the family by their work. His faithfulness, zeal, and spirituality won the people. Sickness came and he passed to his rest on September 12, 1903. Pastor Hoover visited Punto Arenas and held meetings for three weeks. At the end of that year fifty-three members and seventy-two probationers were reported. That a common laborer was able to build up such a work is one of the best promises that South America will be evangelized.





MRS. LELIA WATERHOUSE WILSON



ARAUCANIAN INDIAN POTTERY, BLANKET (PONCHO)  
SADDLE BLANKET AND WOMEN'S JEWELS

The work at Antofagasta founded by Karl Beutelspacher in 1891 continued under his direction till 1896. The power of God in his own heart made him an efficient worker. He built up a church of vigorous Christians, ready to give for the support of the church and ready to work for its extension.

Several of the converts entered the ministry, two becoming members of Conference. Another one removed to town where the Presbyterians only had work. Finding him so efficient and so spiritual, he was appointed a pastor, and for twenty years has been an honor to the Christian ministry in that sister denomination. Two or three others as exhorters and local preachers have continued to render good service. No other church except the one at Concepcion has given so many men to the ministry. Men going out from the Antofagasta church up the railroad to Bolivia gathered groups of hearers along the line to Oruro. They worked by day on the railroad or in the mines and by night and on Sundays they preached the gospel. It was said of the Antofagasta members that they all appeared to be preachers and raised up congregations wherever they went. Juan Ruz in Calama and Lamothe and Alcota in Cebollar gathered good congregations and labored successfully under the direction of the pastor at Antofagasta. The same can be said of Brother Barbosa in Uyuni, Bolivia, and of Reyes and Petit in Oruro, Bolivia, where a Methodist Sunday school was established. Another brother, Arturo Mendoza, went to Vallenar. Soon after arriving he began to hold services and visited also Freirina and Huasco, towns in the same valley.

Indalecio Romero was pastor of the Antofagasta church during 1896 and 1897. Beutelspacher again for the years 1898-1900, W. F. Albright for 1901-1902, and

Roberto Olave for 1903. Thus out of the thirteen years from the founding of the church other good men labored five, but the character which Brother Beutelspacher gave to the church was largely retained.

Though Richard John held services in Spanish in Coquimbo, beginning in 1888, and though others also held services with some regularity, Dr. Canut being stationed there in 1892, yet there is no report in the minutes of a church being organized, nor is there any account of the membership up to 1898 as a Spanish-speaking church. In 1897 the most of the English congregation withdrew to form the Anglican Church, and from that date nearly all services were held in Spanish. In 1894 the Rev. P. B. Cuppett was pastor at Coquimbo. His work was in English only. Whatever work was done in Spanish was by Brother Albright, the pastor at Serena, and local preachers at Coquimbo, Brothers John and Samson. In 1897, however, a church was organized with Chilean members, and some of the English-speaking members who were willing to join with them, of which Brother Williams remained pastor until 1900, Brother F. Harrington 1901, I. Romero 1902, and H. B. Shinn 1903. At the end of that year thirty-eight members and forty-seven probationers were reported. During these years occasional visits were made to the mining town Panuncillo, to Tongoi, and other towns in the province.

At Serena the work had to face a bitter persecution, perhaps the most bitter received in any town. There are more churches to the population and more nuns and *frailes* than in any other city in Chile. Led on by the priests, the persecution became so violent during the pastorate of Dr. Canut that lives were in danger. Besides boycotting was resorted to, attempting thus to deprive all who attended our services from securing work, and

to stop the merchants from dealing with our people. But our people were steadfast. By nature the Chilean is a lover of liberty, independent in character, and energetic to resist ill treatment. Given this character, together with the joy of a blessed experience of sins forgiven, firmness in the Christian life is the result. Against all opposition the work in Serena stood firm and prospered. On the removal of Dr. Canut to Concepcion Brother Gilliland was appointed and labored a year. It was a sad, sad year for him and the children. Stricken with small-pox, Mrs. Gilliland was taken from them, after a few days of sickness. She was a good and capable woman, a splendid missionary. Brother Compton and Mrs. Compton, always most efficient helpers, were in charge the following two years. At the end of that time forty-two members were reported and sixty-two probationers. Brother Albright was in charge from 1894 to 1900, excepting the year 1897, when Brother E. E. Wilson served in that capacity. F. Harrington was in charge in 1901, Brother Wenceslao Peralta in 1902, Indalecio Romero in 1903, and, aided by P. F. Marti, the last named had charge of both Coquimbo and Serena. At the end of 1903 Serena reported thirty-five members and forty-eight probationers. In August or September of 1892 Dr. Canut, accompanied by a Chilean helper, visited the towns of Huasco, Freirina, and Vallenar, in the Huasco Valley. The priests started a tremendous persecution against them, but the civil authorities protected them. They spent nearly four months in the valley. During that time he preached several times and held private conferences with persons who came to him; they visited from house to house; sold one thousand one hundred and fifty-five books, mostly Bibles, and distributed seventeen thousand eight hundred and seventy-nine tracts. Their

work prepared the way for starting a permanent evangelical work, but it was necessary to send Dr. Canut to Concepcion, and there was neither the money nor the man to establish the permanent work till some years later.

During the first years of the work in Concepcion nearly all of the missionaries left the field after a stay of from one to three years. The acquirement of the Spanish language by them had been so limited that practically the only religious work they had done was in English, even the Sunday school work. Not long after the arrival of Mr. and Mrs. Arms in 1888 Sunday school work was begun in Spanish. In 1891 Señor Pedro Yañez, who had been connected with the Presbyterian Church in Valparaiso, came to Concepcion, and was engaged as a teacher of Spanish in Colegio Americano. Through his aid services were held in Spanish, attended chiefly by the boarding pupils of the school. Señor Yañez mixed up in politics, however, and became so unworthy in conduct that he was dismissed. Mr. Arms continued the services. In 1893 Dr. Canut was appointed to Concepcion. Services were begun in the English chapel, a room joined to the schoolroom, having dormitories above.

It did not serve well for Spanish work. Owners of properties continually refused to rent for the holding of Protestant services. After three months of diligent searching a house on which a mortgage was about to be foreclosed was secured by paying an exorbitant price and advancing the rent ten months to prevent the foreclosure. Dr. Canut was very energetic. He distributed many tracts. He invited many persons. He filled the windows with attractive advertisements. Mr. and Mrs. Arms and some of the teachers of the schools did what they could to aid. With it all only a small attendance

could be secured—so very different from Serena, where he had been persecuted, but where he could get a crowd and win converts. But during the year he made visits to Angol, Los Angeles, Traiguen, Victoria, and Temuco. Among the few won at Concepcion was a Spanish merchant who had a drygoods store patronized by the wealthy. Dr. Canut, a Spaniard, got hold of this Spaniard. After a tremendous struggle lasting for days he surrendered to Christ. It was a glorious conversion. A few months after he passed his business into the hands of others, and offered himself at his own charge for the work of the gospel. After six months of study he passed an exceptionally fine examination, was received on trial February, 1894, and was appointed pastor to open a new work at Temuco, one of the new frontier towns, in a fine section of country which not many years before had been wrested from the Indians. He married Miss Emma Bard, a missionary teacher who had given seven years of successful work and was well fitted to be his helper. He labored for two years in Temuco and organized a church with thirty-nine probationers and thirteen members.

The same year that I. Romero was appointed to Temuco, Dr. Canut was sent to Angol. From that center he made several visits to Los Angeles, Mulchen, Traiguen, and other towns. The Rev. Harry Compton was appointed to take up the work Dr. Canut had started in Concepcion. He and Mrs. Compton gave a part of their time to Concepcion College.

During the year the Methodists and Presbyterians united in holding services, the pastors alternating. In December, 1894, the Presbyterians separated to occupy the new church edifice they had constructed. Some of the people gathered by Dr. Canut had moved away, some

had fallen back; Brother Compton went to Argentine and not more than seven or eight were to be found when the Rev. G. F. Arms was appointed to take charge.

He remained president of Concepcion College and had also the general oversight of the new work started to the south in the region called "La Frontera." C. Venegas, a local preacher and Sunday school superintendent of the Serena church, was sent to aid Mr. Arms. He was a shoemaker by trade and given to drink when the gospel reached him. With difficulty could he read; a man of no extraordinary ability, but thoroughly saved, he developed wonderfully and became a very successful minister and district superintendent. The consecrated, conscientious uprightness and devoted service of this man saved by grace is big with promise for the redemption of Chile.

The services in Concepcion were held on Maipo Street, where there was much traffic. Many would pause at the door, see the little group, and pass on. The group was so small that they thought it to be a private gathering, or it did not attract them. To help out, Mrs Arms and several of the teachers from Concepcion would go, and with them a group of girls, Protestants and others from liberal families who were not afraid. That helped to make a congregation at church and Sunday school. Little by little the attendance increased. Among those who came was J. Samuel Valenzuela, who a few years before was a pupil of Mr. Arms in Colegio Americano and was much attached to him. For five years he had been employed in a wholesale house and in a bank. He entered into a clear experience of salvation. He soon became a very active propagandist, though he suffered a severe though refined persecution from his family, his companions in commerce, and in social circles. Of the converts won very

few indeed have been from the educated upper classes, and the persecution which they have to face is usually vastly worse than that of the poor people. But Valenzuela showed tremendous firmness. He succeeded in bringing several of his acquaintances to the services, some of whom were converted. At the end of the first year Cecilio Venegas was appointed pastor of the church at Temuco. The second year began with a larger attendance. A nephew of Mr. Arms, Edwin Parker Currier, had come out to teach in Colegio Americano. He learned the Spanish with great ease. He started a class of boys in the Spanish Sunday school. He got to attend his class two bright little Italian boys. Not long after the father, Cayetano Signorelli, a tailor, began to attend also. He became an interested listener and Bible student. His brother was a priest in Italy, his mother a devoted Catholic, and evidently a good woman. Señor Signorelli was converted, and in a short time his wife also. Signorelli and Valenzuela became exhorters, then local preachers, passing the regular course of study. After about two years Valenzuela, by recommendation of the Mission Conference, was sent to our Methodist Theological School at Mercedes, Argentina, where he remained for a year and a half. Signorelli continued working at his trade, giving such aid as he could. He served as Sunday school superintendent and occasionally preached. On the return of Valenzuela from Argentina he was appointed assistant pastor at Concepcion. Mr. Arms had begun services in Talcahuano, the seaport, about nine miles away. These services fell largely to the care of Señor Valenzuela; besides he aided in the services at Concepcion. Mr. Arms was often absent on the district. Señor Signorelli was appointed the pastor at Nueva Imperial.

From the time that Mr. Arms took charge of the little group of seven or eight who formed the congregation at Concepcion in January, 1895, the growth of that church was slow but constant. The converts were true and faithful, and the attendance at that church and Sunday school had come to be very good. One of the converts of those days was a young man, José M. Diaz. He had a fair education but was entirely ruined by drink. A member who had known him in another city met him one day and invited him to accompany him to church. He did. He received Jesus Christ and was transformed. The power of sin over him was broken and he never drank again. He needed work, and began learning the shoemakers' trade of the man who invited him to church. He became a respected citizen. By the end of two years he had a shop of his own and two men in his employ. He began to show gifts and graces. The mission station of Los Angeles, sixty miles distant, was without a pastor because of sickness. He was asked to supply the place, which he willingly did without a salary, supporting himself by his trade as shoemaker. The following year he was appointed to Ercilla, and still supported himself and family. Soon he opened services in the nearby larger town of Collipulli. His work was crowned with unexpected success. That he might attend the two places he was given a small salary. At the following Conference he was admitted on probation, and has since been filling important appointments.

We will return to Concepcion. Señor Valenzuela, with the aid of some of the teachers of Concepcion College, organized a flourishing chapter of the Epworth League, the first on the west coast of South America. Under its auspices services were held in a section of Concepcion called Bio-bio, and also in other places. The

Concepcion church had continued to grow till its Sunday school was the largest and the church attendance was one of the best in the Conference. Mrs. Arms's class in the Sunday school enrolled eighty women, and as many as sixty-five were present at a time. Though heavily laden with duties in the school, Mr. and Mrs. Arms gave themselves unsparingly to the work of the church. The missionary teachers gave their hearty cooperation, especially Misses Milks, Richard, and Fisher. The teachers gave freely also to the financial support of the work. The missionaries connected with Colegio Americano generally attended the English-speaking Methodist church, and to them fell largely the burden of maintaining those services. Due in a large measure without doubt to the cooperation of the teachers and the attendance of pupils from the mission schools, there were gathered into the Concepcion Spanish church persons of higher culture and better financial standing, including persons in commerce and one of the best architects and builders in the city. Concepcion College was able to pay all of its running expenses and improve its property out of its current income, and, in addition, to provide a large part of the money required to support the Spanish church work in the Concepcion Circuit, the rest being paid by the congregation. It did more—it aided in supporting the evangelistic work in the frontier. Bishop Vincent visited Chile in 1897. Writing of the work he said: "And one evening in Concepcion with our Spanish-speaking congregation, with its songs and reverent attention, and holy 'Amens' and radiant faces of old and young, would have dispelled all doubt about the work in Chile."

The Bishop had some reason to be enthusiastic over the Concepcion church because of what he saw and in that it had given to the Conference I. Romero, J. S.

Valenzuela, C. Signorelli, J. M. Diaz, and had had much to do in the training of Roberto Olave, a convert of Romero's, and the first native preacher of the Methodist Episcopal Church in South America to become a district superintendent.

#### ANGOL CIRCUIT

Dr. Juan Canut de Bon was appointed to Angol in 1894. He regularly visited Los Angeles and Mulchen, where he was able also to organize churches. He visited also Traiguen and Victoria, and occasionally some of the smaller towns. In Traiguen a good congregation was gathered, the people paying the rent of the room used as a chapel and the traveling expenses for his visits. He had many converts, some of them people of position. One of them a little later was elected mayor of the city of Angol, and he served for several years as secretary of the Quarterly Conference. Federico Schick of Los Angeles was another man of much influence. Dr. Canut drafted in several of his converts to aid him in his large circuit. One of them, Justo del C. Saldaña, served as pastor at Nueva Imperial and Los Angeles. Failure of health obliged Dr. Canut to remove to Santiago for a milder climate and better medical treatment. The Rev. Carlos Beutelspacher was transferred from Antofagasta to take charge of the Angol circuit. There had appeared a regular plague of Seventh-Day Adventists, selling books and making a house-to-house proselyting propaganda among our converts in this circuit. They succeeded in taking from us the local preacher, Escobar, who was supplying at Mulchen, and several of the members. These so talked against us that people who were becoming interested turned away. They would not become Sabbatists, and the whole work there soon went to nothing. The

Sabbatists gave no money to support a pastor among the members whom they had secured. They took away shortly after the local preacher as a book-seller and propagandist. They sent him even to Bolivia. A few years later he returned to Chile, but had become a complete atheist. Other parts of the Angol Circuit suffered from the pernicious effects of the narrow and deluded Sabbatist, in spite of the vigorous efforts of Brother Beutelspacher. At the end of the year he made a visit to his parents in Germany, and the Rev. E. E. Wilson, a missionary, who had given himself with vigor to learn the Spanish, was appointed to the circuit. After one year he was transferred to Valparaiso, and Indalecio Romero became pastor. Unfortunately, he also remained but a year, when he went to start a new work at San Fernando, undertaking to support himself by keeping a shoe store. Roberto Olave, who had been assisting Romero for some months, became his successor. He married Miss Kate Russell, a missionary teacher at Concepcion. He remained for three years. At the end of the first year his helper, J. Saldaña, was appointed pastor at Nueva Imperial, and C. Signorelli was stationed at Los Angeles, which then became a separate charge. Olave occasionally made visits to Santa Barbara, a town some leagues from Mulchen toward the Andes Mountains. The journeys were made on horseback. On one of them he fell in with a traveler, Señor Maurera, going the same way. He improved the opportunity to tell of salvation through Christ. On the following trip he met the same man, who turned about and went back for miles that he might learn more about this salvation. He was converted, and his wife also. As often as possible they would come twenty-four miles to attend a service at Mulchen. Later they held services in their own house in the distant vil-

lage where they lived. In the year 1903 the pastor and district superintendent visited there and received twenty-three probationers.

### TEMUCO

In 1894 I. Romero was appointed to Temuco. Only eight months had passed since his conversion. He had passed a remarkable examination before the Mission Conference, and in full confidence he was placed in charge of this new appointment. Temuco was a new town on the banks of the Cautin River. Just to the south is a large Araucanian Indian population. Dr. Canut and Romero had twice visited Temuco, traveling on a construction train, the railroad being unfinished. The largest hotel cleared its dining room that services might be held in it. The place was crowded, many prominent men being interested to hear what the ex-Jesuit priest had to say.

When Romero arrived he rented a house which had a very large room formerly used as a store. It served well for a chapel. His meetings were well attended. Persecution arose. The priest organized a "Circulo Católico," which raised a mob and attacked the chapel one night while a service was being held. Stones were thrown and the windows were smashed. Some were injured, among them a bright young man, Luis Vasquez, who was struck on the head and was carried unconscious to the doctor's. Eighteen years after he told the writer that never for a day had he failed to pray for the church where he found Christ. For many years he has been a very valuable laborer in the Araucanian Indian Mission.

The priest in this instance made a big mistake. The noise of the attack drew a crowd. The principal men of the city, liberals, soon had twenty of the attackers

arrested. The whole thing turned on the part of the public against the priest and in favor of the "evangelicals." At the end of two years Romero had sixteen members and twenty-eight probationers. Two of his converts, R. Olave and Romulo Reyes, entered the ministry later and became prominent members of Conference. Mrs. Emma Bard Romero did much to aid in the church services, in Sunday school, and also by having a day school. She was a superior teacher.

In 1896 Romero was transferred to Antofagasta and Cecilio Venegas was appointed to Temuco, where he remained five years. They were years of fine progress. During this second year the large building which we had used as chapel and parsonage was sold. The best place that could be secured was rented, but was far too small. In a few months that was sold and we had to vacate. Then in the best house that could be secured, the largest room, the hallway, and the veranda together gave room for only a part of the congregation. Bishop Warren went to Chile that year, 1898. He visited the principal places in the Concepcion, or Southern District. With the district superintendent, Mr. Arms, he looked at different properties offered for sale in Temuco. They agreed on one lot as far preferable to any of the others. Though the Bishop gave no financial aid, he encouraged Mr. Arms to buy and build, with the understanding that later the Board of Foreign Missions would reimburse them for the amount expended—which was done after several years. A chapel with a seating capacity for four hundred was built, and a parsonage of seven rooms. On the advice of the Bishop three schoolrooms and four living rooms were also built. Mr. Arms was fortunate in that people trusted him, and that at all times he was able to borrow money when it was needed for mission

properties. The new town of Temuco had its boom, which was followed by hard times when many properties went on the mortgage. Many properties were for sale, with but few buyers. The prices of lots, lumber, and labor were very low when Mr. Arms bought and built. Shortly the town began to improve, and to-day Temuco is the largest and finest city south of Concepcion, and the lot is worth many times the cost of the property.

Miss Rosina Kinsman was sent from Santiago to take charge of the school which Mrs. Romero had started. She was succeeding well when called by the government of Ecuador to found a model primary school in Quito.

In 1901 the Rev. R. D. Powell was pastor in charge, and Venegas was appointed to Santiago. Mrs. Powell with an assistant teacher carried on the school Miss Kinsman had left. Roberto Olave was preacher in charge in 1902 and 1903. Mrs. Olave had charge of the school. Temuco continued to be a very important station. From this point the work extended to the surrounding towns.

Work at Nueva Imperial was started in 1896 by Mr. Arms and I. Romero. In 1898 property was purchased and services extended to other points. Churches were also started at Lautaro, Freire, and Pitrufquen.

#### VICTORIA CIRCUIT

The Chilean government brought out quite a number of English families who were given grants of land. Several of them settled near the railroad station of Pailahueque. Among them was William Standen. His conversion and his Christian activities had been in connection with the Salvation Army. He was a sincere and earnest Christian. His wife had been a school-teacher. She was a good teacher, an excellent Christian, and an

active worker. His neighbors, English colonists, were far from any church and without church privileges. He started a school and a Sunday school for his own children and those of his neighbors. Soon he began preaching. Besides the English families some Chileans began to attend. On the cold, wintry, rainy days before returning to their homes they were given bread and tea around a log fire in the large room he had managed to get built. It served for school room and chapel. Several were converted. Then began the persecutions. It took the form of robbing from him. To rob from the heretic who was leading Chileans to Christ was a worthy act and profitable for the persecutors. His horse was stolen, his oxen, his cattle, and his pigs, leaving nothing on his land but some hens. About that time, 1896, Dr. Thomas B. Wood, so long in charge of the Methodist missionary work in Peru, spent some months in Chile under orders of the Board. Accompanied by Superintendent Arms he visited the chief stations in the Southern District. In consultation with him it was arranged to have Mr. Standen go to Victoria, a town of some six thousand inhabitants, the chief city in that region. Some of the missionary teachers generously aided Mr. Arms in securing the funds to make it possible. Mr. Standen was so spiritual, so filled with zeal in seeking souls, so brotherly, so self-sacrificing, and with all possessed of a good humor, that he captured the Chileans. His wife in all his sacrifices and labors was his most worthy collaborer. In a few years he had a church in Victoria with a good number of members. He called some of his converts to his aid, and they held services in Pailahueque, Perquenco, Pua, Errilla, and Cura Cautin. In the first two and last named places churches were organized. Two of the converts became regular pastors, four others became exhorters.

All the towns named but one were along the railroad. Often several members of the Victoria church would accompany the pastor in his visits.

The wife of John Flood, a colonist at Pailahueque, was brought to the hospital at Concepcion, where she passed away. Mr. Arms had been able to render some service, and in gratitude Mr. Flood gave a lot 25 x 25 meters in Pailahueque for a chapel and parsonage. Pastor Standen raised a good part of the money needed to build the parsonage. A Chilean woman, a widow who was converted, gave a lot for a chapel in Perquenco, and part of the cost of the chapel was met by the people. A lot was purchased and a chapel built in Cura Cautin, the people out of their poverty giving substantial aid. Mr. Standen did much in helping to secure these properties.

Apart from the services held for some months in Colegio Americano by the Rev. G. F. Arms, aided by Pedro Yañez, the Methodists had held no services in Spanish in southern Chile till Dr. Canut began in Concepcion in June, 1893. In ten years from that time every city from Concepcion south for one hundred and seventy-five miles had services, and many of the villages also.

Señor A. Irrazzibal, a member of Congress and editor of a prominent Santiago daily, made a trip through the south on a political campaign. It was in the section called the "frontera." In one of the articles published in his daily he spoke of the remarkable growth of the Protestant movement and said, "It looks as if the whole frontera will be Protestant in ten years."

The leading clerical daily, organ of the archbishop, published an article of some length in which the success of the Methodist work is acknowledged. And yet that

work so highly successful was done almost entirely by men converted and trained on the district. Perhaps the work of the Methodist itinerant in the new West beyond the Ohio has seldom in these later years been so exemplified in a mission field as on the Chilean frontier where class-leaders, exhorters, local preachers, and Sunday school workers were drafted into the work. Few of these volunteer workers proved unfaithful. Several of them entered the itinerant ministry, and for years have been among the leaders in the Conference. Two became district superintendents. One was the founder and three have served as editors of our church periodical; two have served as Conference Secretary.

In reporting his district as published in the Conference Minutes of 1896 Mr. Arms says: "With profound gratitude to Almighty God I rejoice in being able to say that our work in Spanish in the south of Chile has been in a state of revival almost continuously and the congregations have more than doubled during the year." The "frontera" then was new. Many of the houses were shacks. The people were poor. As president of our Methodist school at Concepcion Mr. Arms came into friendly relations with many persons in the district. As he traveled about he was kindly received by these people of wealth and often entertained in their homes. In five different towns he was entertained at the home of the mayor. Still our evangelistic work was largely among the poor. To win them he became a brother to them. He ate in their homes; he sometimes slept on benches, the floor, or in lack of that, on the ground. His health was becoming seriously impaired, and in 1903 the Bishop arranged for a leave of absence. Excellent treatment in a sanatorium and a successful operation enabled Mr. Arms to return to his work in fifteen months.

## THE Two GREAT CENTERS—SANTIAGO AND VALPARAISO

How Lucius Smith tried to begin evangelistic work in Santiago in the year 1883, and how a desperate mob put his life in danger and stopped the work, has been related.

Gustavo Noel Henri, a Frenchman, educated in a convent in France which he abandoned with faith broken on account of corrupt practices which he discovered, was converted in our church at Temuco. He was then book-keeper for a flour mill. He was thoroughly converted and became an active and very exemplary Christian. With the aid of Pastor Romero he started the publication of *El Cristiano*, our first religious periodical. During the absence on furlough of Dr. LaFetra in 1896, G. F. Arms being in charge, Henri was transferred to Santiago that, in addition to his work as editor, he might begin evangelistic services in Spanish in that city. He commenced services, and in 1897 was duly appointed by the Bishop as preacher in charge of Santiago. The room in which the services were held was small. His health was not good. The services were poorly attended. At the Conference held in February, 1898, Dr. LaFetra, the superintendent, reported: "Brother Noel Henri was appointed preacher in charge at Santiago and also editor of *El Cristiano*. For several months services were held and some fruit gathered, but in July Mr. Henri's health became so bad that he had to be removed to San Felipe."

The Rev. J. B. Canut de Bon, pastor then at Angol, was suffering from heart disease, and he removed to Santiago. It was hoped that he might take up and push forward the work begun by Brother Henri. But his health continued to fail, and he was called to his reward. He was a man greatly used of God in starting the work in southern Chile, and his death was sadly felt.





REV. JOSÉ TORREGROSA

A pioneer in Chile Methodism, who founded three Methodist churches. With him are his two sons, who, following the steps of the father, entered the Chile Annual Conference, bright jewels in the ministry and an honor to the Church of Christ.

A few months later Mr. Henri also passed away. When the Conference met, the Rev. José Torregrosa was appointed to Santiago. He rented a house in Calle San Pablo and labored with such success that before the end of the year—in October, 1898—a church was organized. He continued laboring successfully for two years and was then appointed to Serena. Cecilio Venegas was transferred from Temuco to Santiago. The services were changed from San Pablo to Moneda Street. The attendance continued to increase. By 1903 the work had so extended that a local preacher, Victor Pavez, was taken on as assistant pastor, and services were held in four places. The attendance at the Moneda chapel was about three hundred and at San Diego Street about one hundred and fifty. There were good Sunday schools at each place. At the other two places the attendance was much less. Brothers C. W. Ports and C. H. Wertenberger, missionaries connected with our Methodist Publishing House, gave effective aid in maintaining the services at these four places. Also T. W. LaFetra, who did such good work for twenty years as a teacher at Santiago, was a constant and very efficient helper in the church work. In it all Ira H. LaFetra, the superintendent, was the guide and inspiration, and he and Mrs. LaFetra provided by their labors in school and press the funds to a large degree by which the evangelistic work was supported.

#### VALPARAISO

The Rev. José Torregrosa labored as a teacher, colporteur, and preacher in Spain, where he was terribly persecuted, among the rest suffering cruelly in jail for months, his family being left in destitution, because he gave to the people the word of God and told the story of

salvation. Later he was in Argentina for a few years. Then he went to Chile as a colporteur, laboring under the direction of Superintendent LaFetra. He was earnest, spiritual, and gifted as a preacher. LaFetra sent him to Valparaiso to take up the work which Vidaurre had abandoned some time before. He had been licensed as a local preacher by the Methodist church at La Plata, Argentina. He secured a room and began preaching in May. The report of the superintendent to the Conference, 1896, says: "God has greatly blessed the work. Marvelous changes have taken place in the lives of men and women. Twenty-five members have been received in full and there are thirty more on probation." A few of the members had belonged to Mr. Vidaurre's congregation. The next year the report says: "The membership has nearly doubled. The room rented for chapel is far too small; there is not even standing room inside for all." The Rev. E. E. Wilson was appointed to Valparaiso in January, 1898, and remained there four years. Mrs. Wilson was an efficient helper. During the four years the church continued to grow in a notable manner. This was due in no small measure to the organizing ability of Brother Wilson. All the work was well organized, but the special feature was the class meetings. There were thirteen or more, and every member was assigned to a class. His class leaders were right at their work looking sharply after the sick and the absent members. They met each week with the pastor and each reported concerning the names on his list. His Sunday school reported 112 members in 1900, the next year 182, the following 249. Then Brother Wilson was granted a furlough and W. C. Hoover was transferred from Iquique to take charge at Valparaiso. He continued the class-meeting system as organized. He entered with great zeal into

the evangelistic work and secured the hearty cooperation of the membership. The church was in a state of almost continual revival. He had sixteen class meetings and a Quarterly Conference of 33 members. An Epworth League of 119 members. One year he reported receiving 84 in full, 16 by letter and 173 on probation. On special occasions the congregation reached 1,000. It was said to be the largest Spanish-speaking congregation in all the Spanish-American republics.

The services were held in a rented building, which was three times enlarged. A lot was bought for 30,000 pesos, Bishop McCabe contributing 6,000 pesos toward the purchase.

### QUILLOTA AND LIMACHE

The Rev. José Torregrosa had been so successful in starting work in new, or practically new, fields, that at the Conference held at Concepcion in 1903 Bishop Joyce appointed him to Quillota and Limache. He resided at Quillota, but he held services also in Limache and Nogales, and occasionally visited Llai-Llai, San Felipe, and Los Andes. His work was abundantly blessed, especially at Quillota, where a good congregation was secured.

At the end of the year there were thirty-three members and fifty-two probationers.

The Rev. Indalecio Romero was appointed to San Fernando in February, 1900. He visited Curico also. Brother Romero offered to support himself by running a shoeshop and doing what he could, and at the same time preach the gospel. He was able to do quite well at San Fernando, where he lived, but at Curico little progress was made. In 1902 Brother Romero was appointed to Coquimbo, and San Fernando was supplied as best it could be by one and another going there from Santiago.

## BOLIVIA

The Rev. W. C. Hoover in his report as superintendent of the Northern District to the Conference of 1901 says: "The Antofagasta church is in a more satisfactory condition than any other church of my district. The Rev. Carlos Beutelspacher is the pastor." Brother Beutelspacher was the founder of the Antofagasta church. During the years that he was in charge he came into contact with many persons from Bolivia and from along the railroad reaching into Bolivia. Some of his most active members were employed on that railway. They had been trying to spread the gospel by personal testimony and by distributing literature. Brother Beutelspacher became desirous to carry the gospel into Bolivia himself. He secured the appointment as agent of the American Bible Society for Bolivia. Bishop McCabe approved of this step and furthered it by appointing Brother Beutelspacher preacher at La Paz and superintendent of the new Bolivia District, which he created. Dr. Wood, in his report of 1902 as superintendent of the Lima District, which includes work in Ecuador, mentions three things which made notable the work of Bishop McCabe for the year, and says: "Third. His sending of a laborer to Bolivia. This will leave forever the footprints of Bishop McCabe on the high planes of the Andes."

Some years previously a colporteur had entered Bolivia offering the Bible. This was reported to the archbishop. He replied, "Yes, he has entered, but he has not got out." And he did not, for in passing from one town to another he was murdered. But the world moves and God's hand is moving it. A liberal president had been elected, and Brother Beutelspacher received from him, signed by his own hand, a permit to sell the Bible; and, further, he

gave orders to the civil authorities to give the colporteur protection wherever he went.

Carlos Beutelspacher was a good Bible agent, both as a salesman and a religious propagandist. But in the high altitudes of Bolivia among an ignorant people, few indeed of whom could read, who still were in bondage to their old pagan beliefs or enslaved to the Jesuits, who for generations were backed by the civil power, the work was slow and difficult. His traveling to other towns had to be done mostly on foot, the Bibles being transported on the back of a mule. Often he had to sleep in poor huts or in the open. He had to carry his food with him. Engaged so largely in Bible work, he could not build up a church. All Chile was then on the self-supporting plan. All salaries had to be won on the field. The struggle was so hard to support the work already begun in Chile that no funds could be spared to aid Beutelspacher. His resources as Bible agent were not sufficient. Bishop McCabe aided him. The following year Bolivia was separated from the Chile Mission and joined to the North Andes Mission Conference, in order that he might draw from the funds which the Board of Foreign Missions granted to that mission.

Beutelspacher labored in Bolivia three years, the last of which he had as his helper Carlos A. Reyes, a member of the Antofagasta church. Much worn by the excessive labor and the high elevation, it became necessary for him to return to the coast. He was appointed to Tacna and Arica. From there he made two or three visits by mule to La Paz, and though much seed was sown, the fruit remained scattered. It was impossible to gather it into an organized church. What Brothers Barbosa, Reyes, and Petit, of the Antofagasta church, were able to do in Uyuni and Oruro was reported in connection with the

Antofagasta church. The occupation of the men who did the work took them elsewhere, and the work was suspended till Juan Lewis was appointed to Uyuni in 1905 and F. M. Harrington to La Paz in 1906.

To-day, when so many of the cities and towns of Chile have organized evangelical churches, the opening of a new station is quite different from what it was in the beginning. It has seemed desirable to give, therefore, an account (somewhat in detail) of the opening of some of the early stations. The writer has given those with which he was more familiar. Doubtless others as interesting might have been cited.

## CHAPTER IX

## THE PRINTING PRESS

IN the year 1881 Dr. George LaFetra, a brother of Ira H. LaFetra, and other friends in the city of Washington, sent out to Santiago a small press and outfit to the value of \$972.50. The press was set up in one of the dormitories of the third floor of Santiago College, where it remained for several years. With this circulars, reports, and other things for the schools, and some tracts, were printed. Some additions were made to the outfit from time to time. In 1889 the publication of tracts was begun on a somewhat extensive scale.

The experience which Mr. LaFetra had acquired in connection with editorial work in Ohio Wesleyan and Boston School of Theology, as well as in his connection with daily papers, was of decided advantage to him. Miss Emily Day, one of the missionaries who had formerly been a typesetter, aided in the printing. Carlos R. James, then a boy, became a helper. Under LaFetra's instruction he became so efficient that later he was given charge of the printing under the general direction of Mr. LaFetra. In 1892 the Transit and Building Fund Society sent out a larger press and printing materials to the value of 6,121 pesos, about \$2,500. In 1891 and 1892 a building 32 x 72 feet and two stories high was erected for use as a Publishing House on that part of the Santiago property which fronts on Moneda Street. In 1892 the office began doing work for the public and soon became an important factor in our mission. By the end of 1896

out of its earnings it had contributed 1,500 pesos for the support of the preachers in the gospel work and had expended in improving the plant 12,119 pesos. In the year 1896 it did work to the value of 38,586 pesos. Yet it had no capital with which to work except what LaFetra borrowed at a high rate of interest.

At the Conference of 1895 the Committee on Publications recommended the publishing of Sunday school literature in Spanish, and of tracts which could be sent by the Chilean mails free of cost. It was agreed that vigorous use ought to be made of such an opportunity. The Committee recognized the urgent need of religious literature in book form for circulation among the people, and they voted that, if possible, arrangements should be made with other missions for joint action in the publication of a series of books and of a hymnal in Spanish. The report of Dr. LaFetra, the publishing agent for 1894, showed that less tracts were published than the previous year, but that 13,000 books and pamphlets were published with a total of 602,000 pages. That this literature which was being put into the hands of the people was doing good work is shown by the great efforts of the Roman Catholic Church to counteract it.

The Publishing House, under the direction of LaFetra and James, was very successful. It was able to add very much to its equipment, and in addition it passed over to the mission for the support of preachers in the evangelistic work 10,000 pesos a year for several years. Then it did much work for the government. Its work for the mission was not small. Within a few years it published twenty thousand hymn books in Spanish, publishing as many as eight thousand in one year.

Mr. James retired from the Publishing House to enter business for himself about the year 1901. Mr. LaFetra's

health was bad, and except for general direction the printing establishment was under the care of C. H. Wertemberger and C. W. Ports. In 1902 they were named the responsible agents. But other printing establishments in Santiago had become very much better equipped and competition was strong. The new men had little business experience and the publishing house did not meet expenses those last years.

## CHAPTER X

## PROPERTIES

IN 1883, five years after William Taylor made his first visit to the west coast and founded the mission, he visited the different stations and then returned to Coquimbo. The Rev. J. W. Higgins, who labored so well at Coquimbo, had gone to his reward; so had Collier; and Jeffrey in failing health had returned to the States. Thus Coquimbo was without a pastor, and William Taylor remained there to supply the place.

He bought a lot on Calle Melgerejo 68 x 168 feet, centrally located, on which he erected a wooden building to accommodate the successful school which Rachel Holding had started the year before. Taylor worked with his own hands on this building, and with him the Rev. W. T. Robinson, who had arrived from Brazil. The lot cost 3,000 pesos (about \$2,200 United States money), and the building \$1,000 more. There was a debt on the property of \$2,125. That was the only property owned by the mission when William Taylor was elected by the General Conference Bishop of Africa. He never visited the mission again. It was passed over to the Transit and Building Fund Society, which he organized in New York June 27, 1884, to carry on the mission. The new society undertook to vigorously push forward the work.

## OTHER PROPERTIES ACQUIRED

The Rev. J. P. Gilliland had removed from Caldera to Iquique at the beginning of 1884 and had started church

services, Bethel services for the seamen, and a school. On February 4, 1885, he bought a corner lot 37 x 126 feet, situated in the center of the city, and during the year he erected a building for a chapel parsonage and school, at a cost of \$8,000. The Transit Society paid the larger part, the balance was given by people in Iquique.

On February 3, 1886, there was bought at Concepcion by W. T. Robinson a corner lot 98 x 198 feet, situated one square from the railroad station on the principal business street. It cost 10,000 pesos (about \$5,000 United States money). A building for the school for boys, called "Colegio Americano," was constructed at a cost of \$8,000. The Transit and Building Fund Society gave \$7,500. A mortgage of 11,000 pesos remained on the property.

A corner property with a house (corner of Melgerejo and Benaventa Streets) was bought at Coquimbo March 18, 1886. This house had been rented, and the church services had been held in it since the founding of the station in 1878. The building was remodeled and enlarged so as to give a large audience room, and also furnish a classroom, and rooms for Sunday school and for day school and a parsonage. The property cost \$3,500, and was refitted at a cost of \$4,500, about 14,000 pesos, of which 5,200 were subscribed by the people. The purchase and remodeling took place when Mr. Horn was pastor.

The school at Coquimbo had prospered. There was need for a school for both boys and girls. At the cost of \$5,500, in the year 1888, a large addition was erected to the school property which provided for a separate school for girls. The school was then under the direction of the Rev. and Mrs. Harry Compton.

On April 9, 1886, the Rev. Ira H. LaFetra purchased

in Santiago a lot on the corner of Agustinas and Avenida Brazil. It was in a good residential section. About one half of the lot extended to Moneda Street. It cost 35,000 pesos (\$18,000). A building three stories high and two hundred feet long, with one wing two hundred feet and another one hundred and thirty-two, was erected for the use of Santiago College for girls, at a cost of \$38,000. It contains about one hundred rooms besides a large gymnasium detached from the main building. I repeat here what the Rev. Asbury Lowrey, secretary of the Transit and Building Fund Society, said in his report after visiting the mission in 1887: "The Rev. I. H. LaFetra has produced a monument of beauty and value which is universally admired. It is doubtful if we have anywhere in the United States a school structure with better appointments than this edifice contains. How it was possible to produce so much for so small a sum it will be interesting for architects and capitalists to know."

The edifice built by the Rev. W. T. Robinson at Concepcion was 35 x 90 feet. It faced the principal street. He built also two small structures at the rear of the main building. He planned to build another edifice for a girls' school on the farther end of the lot with a frontage of seventy-five feet facing the side street. He had laid the foundations for a part of that building when he left for Argentina. To fill the place left vacant the Society secured the Rev. and Mrs. G. F. Arms. He was given charge of Colegio Americano and also the general supervision of the girls' school. The Committee directed him to construct the building for the girls' school according to the plan which the Committee and the Rev. Robinson had agreed upon, though all the other missionaries at that station were opposed to having the girls' school on the same lot with that of the boys. The Committee





TWO METHODISTS IN THE MOUNTAINS  
They were faithful amid very severe persecutions.

ARAUCANIAN INDIAN WOMEN SPINNING AND WEAVING

furnished \$7,500 for the new building. In January, 1889, Mr. Arms began work on a building of two stories designed for schoolrooms and dormitories. He did nothing toward constructing the buildings at the rear which, according to the plan, were to serve for dining room, kitchen, servants' rooms, etc. The Committee desired a chapel to be constructed with this building designed for the girls' school. After the arrival of Mr. Arms services in English were held in a rented room. In the new building a room 25 x 43 feet on the first floor was set apart for a chapel. Bishop Walden says in his report: "In the new building is a neat and commodious chapel for the purposes of the school, and also for a small English congregation, which is served by the Rev. G. F. Arms, president of the boys' school."

The dormitories in the second story were not finished till March, 1890, which was eighteen months after the arrival of Mr. and Mrs. Arms. During that time the number of pupils in attendance had doubled, with the prospect of a still larger increase (which expectation was realized). The new building was needed to accommodate the increased attendance of the boys. There was no room for girls. The situation was reported to the Transit and Building Fund Society. The Committee replied: "You have won out against our plan of placing the school for girls on the same lot as that of the boys. As the new building is needed also for the boys, we agree that it be so used."

On January 14, 1892, that part of the Iquique property which was used for school purposes, valued at \$4,000 United States money, was exchanged for a lot of 6,300 meters facing on three streets. The new lot cost in addition \$1,500. It was situated in a new section opened by the city, but was of easy access for the pupils from

almost the whole city. It cost only \$1.80 a meter but soon was worth four times that amount. On the lot a commodious building was erected for the use of the Iquique school at a cost of \$24,000 United States money.

On July 4, 1892, a valuable property situated in one of the choicest locations was purchased for 35,000 pesos (about \$13,200 United States money). It had on it a well-constructed one-story dwelling house. This house was remodeled by Mr. Arms, a second story was built and a large extension added to make it suitable for our girls' school, Concepcion College. The remodeling and enlarging cost 32,534 pesos. The Transit and Building Fund Society furnished \$18,000, the balance, over \$5,000, was paid out of the earnings of Concepcion College.

The attendance at the school increased rapidly and the building became far too small. To furnish the needed accommodations Mr. Arms constructed seven rooms for dormitories and erected a two-story building at the rear of the lot for the kindergarten and art room, at a cost of \$6,000, all of which was paid out of the earnings of the school.

#### CONCEPCION—COLEGIO AMERICANO

When Mr. and Mrs. Arms removed from Colegio Americano to Concepcion College in March, 1903, the Rev. and Mrs. B. O. Campbell, recently arrived from the States, took charge of Colegio Americano. Under their direction the school continued to increase. Larger accommodations were required. Mr. Campbell erected an additional two-story building 43 x 85 feet, at a cost of nearly \$6,000, all of which was paid for out of the earnings of the school.

At Huara, in the Pampa, near the center of the nitrate

district, a chapel was built in 1893. The Rev. W. C. Hoover, pastor of the Iquique church, and some of his helpers often visited the nitrate *oficinas*, establishments where the nitrate was extracted from the rock and the impurities with which it mixed in mining. The work was specially successful at Huara. One of the converts who made money with a saloon was converted. He emptied out his liquor, and became an active Christian. A chapel was built at a cost of 4,000 pesos, he giving most of the money. That was the first Protestant church built in Chile wholly by gifts of the people.

Due to the fanaticism and spirit of persecution it was very difficult to rent property in Serena for a church and parsonage. The Rev. W. F. Albright in the third year of his pastorate, out of funds which he provided, purchased a lot, 65 x 107 feet, on which a row of rooms extended from the street to the rear of the lot. Two large rooms made into one were used for a chapel and the others with some repairs were used for a parsonage. Later a chapel, which was capable of seating 250 people, was built on the other part of the lot. Bishop Warren dedicated the church in January, 1899. The total cost was between \$3,000 and \$4,000. A small part of the money was raised in the community. The mission continued to pay the amount formerly given for rent. This now was used to pay the interest, and the balance annually was applied on the debt. In a few years with this and contributions from the people the whole debt was paid.

The Antofagasta church was started by the Rev. Karl Beutelspacher while he was earning his living working in the railroad shops. He infused into it the spirit of labor and sacrifice which he possessed. In December, 1895, Beutelspacher raised 1,000 pesos and bought a lot, the members of his church contributing generously. The

next year the building of the church began, but it was three years before it was finished. Services were held in it, however, for months before it was finished. The total cost was probably \$8,000. The people contributed each year and the mission paid annually what formerly it had paid for rent and a little more, till the debt was paid.

In the south of Chile in the center of a rich agricultural section, called the "frontera," the larger part of which was still forest, the government had laid out the town of Temuco. Probably one third of the surrounding country was still in the hands of the Araucanian Indians. The rest, divided into farm lots, had been largely taken up by settlers. Sites in the new city were given by the government on the condition that the receiver put up an inclosure of boards six feet or more high and build a house eight meters long. The new town boomed. Many properties were mortgaged. The new settlers out on the farms beginning in the forest could give little life to the new city. Hard times came. Properties went down and many farms were sold on the mortgage. At this time, 1898, Bishop Warren visited Temuco in company with the Rev. G. F. Arms. He saw the most desirable lots on the market and confirmed the choice already made by Mr. Arms. He gave no money and assumed no responsibility, but he advised Mr. Arms to buy the lot, and build church, parsonage, and rooms for a school, if it were possible for him to finance the project.

Soon Mr. Arms was able to buy the lot desired—a corner lot 50 x 50 meters—located a half square from the central Plaza. The large government building for the intendencia, the post office, and the telegraph office is situated at this corner of the Plaza within sixty meters of the church property. Mrs. Arms had received some

money by inheritance, which was used, and good friends loaned him the rest needed. This large lot so well located cost 3,700 pesos cash. A chapel seating three hundred, a parsonage of seven rooms and a kitchen, three schoolrooms, a dining room, two bedrooms and a kitchen for the teachers, were built at a cost of 9,000 pesos. This was early in 1899. Materials were exceedingly cheap in those days.

The mission also paid the interest on the obligation, which was not met by the rent of the rooms which were on the lot when it was bought. In a few years the Board returned to Mr. Arms the 12,700 pesos which he had advanced. Two more rooms were built, making seven rooms to rent. The price of rents advanced, so the income from these rooms has been sufficient to give six per cent interest on the whole investment from the beginning. Thus the mission has had the church, parsonage, schoolrooms, and two thirds of the lot virtually free of cost.

The services started at Nueva Imperial had gone on well. For some time they were held in a large room owned by Brother Tomas Neira. After his death the widow had no means with which to pay a small mortgage of 1,000 pesos. The creditor pressed for pay. Money was scarce and no one cared to purchase the property. The mission was renting it for a chapel. The widow offered it to the mission, and Mr. Arms took the responsibility of purchasing it, paying only 150 pesos above the mortgage. Brother Signorelli, a local preacher of the Concepcion church, had loaned him 1,000 pesos for this purpose. The lot was 25 x 50 meters, with a house not entirely finished occupying the whole front. Members of the church and congregation contributed to finish and paper the large room which was used as a

chapel, and to put in better condition the five other rooms as a home for the pastor. Thus for a small sum the mission came into possession of a property which some years later became very valuable.

Though Brother William Standen had removed to Victoria, he still continued the services at Pailahueque. John McCloud, a Scotch settler, had been converted. From a lot which he had he gave ground on which to build a chapel. Brother Standen secured contributions of lumber, labor, and money, and in 1899, with some aid from the mission, built a chapel. The chapel was small but quite a good one, seating about one hundred and twenty persons.

A few years later Brother McCloud deeded to Mr. Arms the whole lot, 80 x 80 feet, in loving remembrance of services which Mr. Arms rendered to Mrs. McCloud, who died in the hospital at Concepcion at a time when Mr. McCloud was sick.

Brother Standen, in extending his circuit out along the line of the railroad, had reached Perquenco and had secured quite a congregation in that town. A church had been organized. A Chilean woman, a widow, had a lot 25 x 50 meters, right in the center of the town. Her house, built on the front, occupied only a part of the lot. In 1901 she offered the rest of the front as a site for a chapel. The mission promised to continue paying for a few years the allowance which it had been paying for rent. With the help secured in the community, especially that of Mr. Nicanor Martinez, a chapel was built in 1902, which served well for the congregation. Four years later the sister who gave the lot was moving to another town. She must sell her house and lot, and was not willing to sell to a Roman Catholic who might disturb us, and offered for the insignificant sum of 300

pesos to pass over to the mission her house and the whole of the lot. G. F. Arms advanced the money and closed the bargain, then passed the property to the mission.

When Mr. Canut was pastor of the church in Concepcion in 1893, he made two trips to the frontier, visiting several towns. Among the places visited Angol gave the greatest promise. The next year he was stationed there. No one was willing to rent for holding Protestant services. The place he at last secured was not suitable. A two-story house was offered for sale, which would serve much better for a chapel and parsonage than the one rented. Brother LaFetra bought it on his own account and let the mission have it at the same rent it was paying for the inferior place. The house was built of adobes and the room was very narrow, not large enough for a chapel. The structure was such that it could not be remodeled to advantage.

The owner of a house built of brick on a lot 40 x 40 meters cornering on the central Plaza went to Concepcion to offer the property to Mr. Arms, as he could not pay the mortgage on it, and a foreclosure would be made in two weeks. He offered to give over the property for 300 pesos. For the mission it was worth at least twice as much as the property purchased by Brother LaFetra. Mr. Arms at once consulted with Mr. LaFetra, who urged the purchase and helped to provide the 6,000 pesos needed for the 300 and the mortgage. (Later on the mission paid back the 6,000 which had been advanced to secure this property.) Fortunately, Mr. LaFetra soon had an opportunity to sell the house he bought, at 2,000 pesos gain, one half of which he gave to the mission to help pay for the new property.

Brother Zoilo Munoz, the local preacher, had charge of the services at Cura Cautin under the direction of

William Standen, the pastor in charge of the circuit. At one of the visits made by Brother Standen, in which he held services for several days, much interest was awakened among the people. Taking advantage of this interest, Brother Standen took steps to secure a lot. This was in 1901. The following year a chapel was built, finished only sufficiently to be used for services. Later the chapel was finished, and in a few years rooms were built which served for the parsonage. The mission gave little aid other than what it would have paid for a small rent during four or five years.

As early as June, 1894, the Rev. W. C. Hoover, the pastor, began collecting money to build a church for the Spanish-speaking congregation.

The sums collected were increased by the gift of 2,000 pesos by a brother whom the Lord had prospered. Bishop McCabe on his first visit early in 1901 saw the great need and gave \$1,000 (American gold). Mr. Hoover continued to collect. He bought a small lot centrally located for 2,000 pesos. A nice church, covering the whole lot, capable of seating five hundred, was begun October 1. By collections and subscriptions 2,629 pesos more were secured, and the Board of Foreign Missions added to that \$500 American gold. On February 2, 1902, Bishop McCabe arrived on his second visit, and dedicated the church, having first secured pledges from the congregation for 900 pesos to cover the obligations. In addition he secured 400 more for the purchase of an organ for the new church.

A good number of the members of the Iquique church had gone to Punta Arenas. Pastor Hoover kept in close touch with them by correspondence and had made one good visit to them. They were under the care of Tiburcio Rojas, a faithful local preacher. Brother Hoover suc-

ceeded in awakening the interest of Bishop McCabe in this far southern congregation on his second visit in 1902, and secured a gift of \$1,000 for the purchase of a lot and the building of a chapel. The people of the community helped. A lot 25 x 50 feet was purchased, costing 2,100 pesos, on which a house capable of seating two hundred and fifty was built in 1904 which was used for a chapel. The building was constructed with the thought that later partitions would be put in and use made of it for a parsonage, and a proper church edifice would be constructed.

Pitrufquen is one of the new towns just across the river Tolten in the province of Valdivia. The Central Railroad, pushing south to reach Valdivia and Puerto Montt, had reached there. The land in that vicinity stretching on either side of the railroad is very fertile. The government laid out lots for a large city. They were rapidly taken. Brother Roberto Olave, then pastor at Temuco, made visits to Pitrufquen and held services in the house of a friend of the cause. His mother secured a lot centrally located. The next year, 1902, she gave it to Mr. Arms that he might hold it for the mission. He had a chapel built. Lumber then was very cheap, so that with the contributions of the people and a moderate amount paid as rent for three years the \$1,000 the chapel cost was all paid, and the titles of the property were passed to the mission free of debt.

Near the southern limit of the province of Cautin, about a mile and a half from the river Tolten, on the line of the Central Railroad, Señor Osvaldo Bustos laid out lots on his property for a town. It was in the midst of a heavily wooded section and a most convenient center for the farmers to bring their lumber. He got the government to place a railroad station there.

Pastor Olave after holding his service at Pitrufquen Sunday morning would walk over to Freire and hold a service in the house of a brother. Pastor Olave was a friend of Señor Bustos, and secured from him the gift of a lot. The brother in whose house the service was held had built on a rented lot. He moved away. For a very small sum, 100 pesos, he sold his house to the mission. G. F. Arms paid for it and gave 60 pesos to have it transferred to the lot donated by Señor Bustos.

Mariano de la Cruz, then pastor of the church at Arica, began raising money in 1902 for the purchase of a lot and the building of a chapel. He raised that year 400 pesos. The lot was not bought till 1904 by Karl Beutelspacher, at a cost of 1,700 pesos. He built a chapel and two rooms at the rear, the mission paying a part of the cost.

On March 17, 1903, W. C. Hoover, then pastor at Valparaiso, purchased a lot on Bolivar Street for 30,000 pesos. In 1901 the Valparaiso congregation had raised 1,800 pesos, and the following year it raised 5,800. Mr. Hoover had raised some more among friends in Valparaiso and in the United States. Bishop McCabe gave 6,000 pesos. The balance of the \$30,000 remained on mortgage. But Brother Hoover continued raising money, and on March 17, 1905, the lot was all paid for. By 1908 20,000 pesos had been collected toward a church edifice. The Board added \$3,000, Bishop Neely another \$1,000, out of special gifts to South America.

Some persons who were converted in Valparaiso during the pastorate of José Torregrosa went to Nogales. They besought him to visit them there. He held a service. Neighbors were invited and several were present. At the urgent request of the people he made other visits, they paying the expenses. Several were converted, sev-

enteen at one time joining the church. Regular services were established by the pastor at Quillota. In 1903 a lot was purchased and a chapel was built which was completed the following year. The expenses were met by personal gifts secured chiefly in Santiago.

## CHAPTER XI

## ECCLESIASTICAL JURISDICTION

## CONFERENCE RELATIONS OF MISSIONARIES

By the courtesy of the Bishops the first preachers who were sent out to William Taylor's Self-Supporting Missions on the west coast of South America were admitted on trial in Conference. Most of them were admitted to the East Maine Annual Conference. Not long after the Board of Bishops ruled that the men in the Taylor Missions could not be elected to orders nor be under episcopal supervision unless the mission was in a "region within the control of the Missionary Society." By the unanimous request of the Bishops the General Missionary Committee at its annual meeting in 1878 extended the jurisdiction of the Society so as to include all South America. William Taylor objected to this action, thinking that it would bring him under the supervision of the general Missionary Society, and not leave him free to work according to his own plans. In view of his objection the Society withdrew its supervision. Then, in accord with the ruling of the Bishops that no one in a foreign field outside the jurisdiction of the Missionary Society could hold Conference relations or church membership, the preachers were dropped from the roll of the Conferences and were left without a name or place in Methodism, and thus the Taylor Missions remained without the pale of the church.

William Taylor thought that, according to the principles and purpose of the Methodist Episcopal Church,

any member in good standing might organize a Methodist church anywhere in the world where members could be secured who are willing to support it. But the Missionary Society sustained the ruling of the Bishops by adopting that ruling as its own action at a meeting of the Missionary Committee held in November, 1892. A special committee was appointed to notify William Taylor that no man or bishop had the right to organize a Methodist Episcopal church outside of the United States, except regular missionaries sent out under the authority and working under the jurisdiction of the Missionary Society.

William Taylor asked the Committee: "What of my missions in South America?" They answered: "They are out of order and cannot be recognized as Methodist missions. The preachers you have there who belong to Conferences at home must return immediately to their work in the United States or locate." Taylor asked, "By what law or statute of Methodism has this narrow policy had its origin?" Answer: "Not a written law, but the stronger law of established usage." He replied: "I cannot concur in the decision of the Missionary Committee, but will pass it over to the next General Conference. I want no controversy nor agitation, and won't be a party to anything of the sort. I will take the first steamer to South America." In his published report he adds: "All my men and women in South America were loyal Methodists, and though engaged in a long, toilsome preparatory work among Roman Catholic populations, they were praying and hoping for the coming day when Methodist churches would dot the country for the redemption of which their toils and tears were freely given. Not wishing to ask my men to submit to a humiliation I would not share with them, I wrote my Conference—South

India—to grant me a location without debate and have my name enrolled as a located minister of the Quarterly Conference of the First Methodist Episcopal Church in Bombay. That is the way I gave up my standing, which I prized almost as much as I did my life."

By the ruling of the Bishops the visit of Bishop Harris in 1881 was simply one of inspection, he being without episcopal jurisdiction. He conferred with the workers and counseled them and reported to the church at home concerning the Taylor Self-Supporting Missions on the west coast.

The fact that he ordained eight men who had been elected to orders by various Conferences in the States makes evident that he did not interpret strictly the action of the Bishops in ruling out of Conference relations and church-membership all persons going to foreign fields outside the jurisdiction of the Missionary Society. He saw the urgent need for the ordination of such persons and considered valid the action of the Conferences which had elected them to orders.

#### UNDER WHAT ECCLESIASTICAL JURISDICTION?

The question naturally arises, Under what ecclesiastical jurisdiction were the ordained preachers and the members of the Methodist Church who had come to the mission, the Bishops having declared that they could not be members of a Methodist Conference, nor even of the church?

Theoretically, they were responsible to William Taylor and subject to his orders, though he was not acting as bishop, presiding elder, or preacher in charge. William Taylor visited the west coast in 1887 and made arrangements for opening stations and for the support of the men whom he was to send out. He left the field before

any of those men arrived and did not return for five years. His jurisdiction, therefore, could be simply through correspondence, which then was very slow.

In 1880 a Conference was held at Santiago. The missionaries present fairly represented the workers in Chile. Ira H. LaFetra was elected president. The Conference elected an Executive Committee to look after the work during the year, and made Mr. LaFetra the chairman. In view of that action William Taylor appointed LaFetra as his representative on the field. Thus he became virtually the superintendent of the mission. Succeeding Conferences continued him in that position and William Taylor continued him also as his representative, though the stations in Peru and at Panama were so far away that he had little to do with them. In 1882 William Taylor again visited the mission and remained till about the end of 1883. While on the field the missionaries looked to him as supreme in authority. But the correspondence shows that he acted in full consultation with LaFetra.

#### TAYLOR'S MEMORIAL TO THE GENERAL CONFERENCE

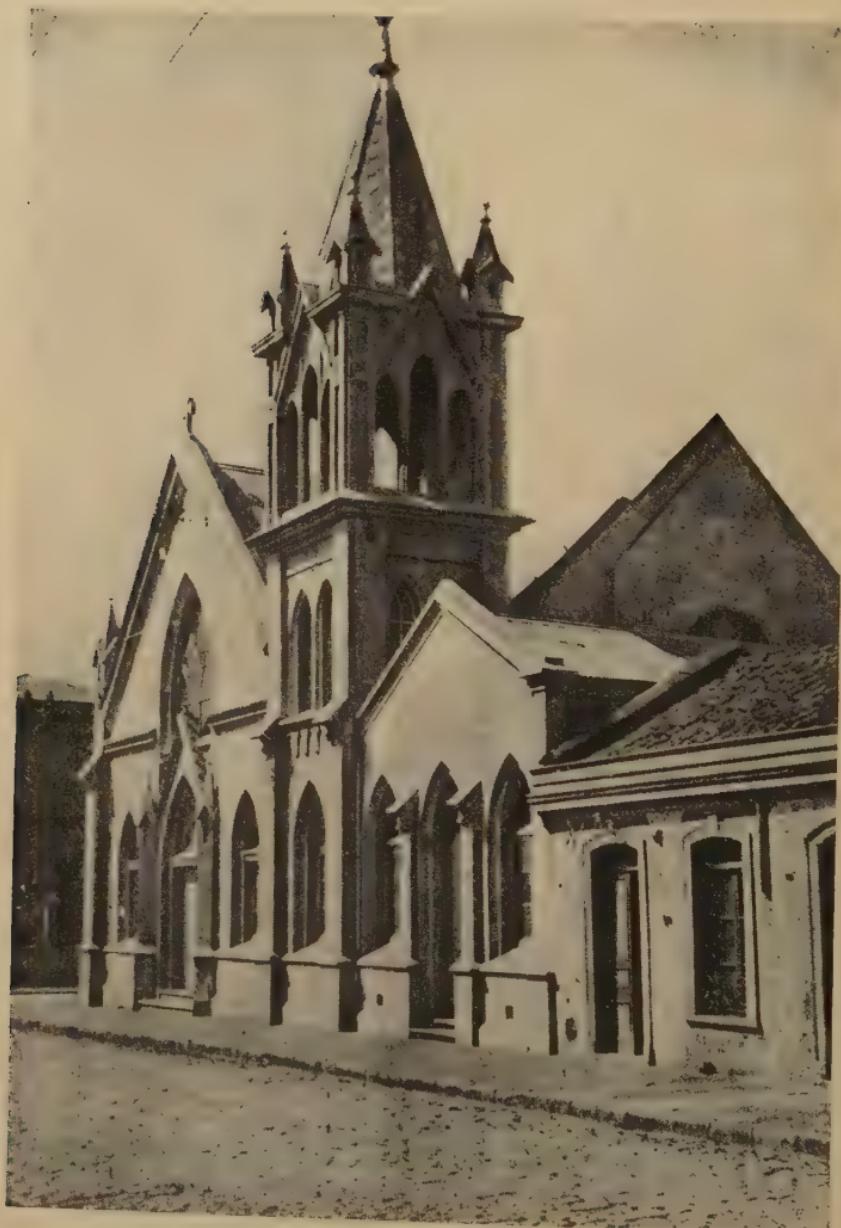
William Taylor was elected lay delegate of the South India Conference to the General Conference of 1884. He presented a memorial to that body against the ruling of the Board of Bishops and the action of the Missionary Society cutting off ministers from membership in Conference and laymen from membership in the church when in a foreign land outside the jurisdiction of the Missionary Society. In response to his memorial that great body so altered the Discipline that the existence of Methodist Episcopal churches in foreign countries not connected with any Conference or organized mission was recognized and legalized. That gave all the missionaries and also the members whom they won a standing as mem-

bers of the Methodist Episcopal Church. But that same General Conference elected William Taylor Bishop of Africa, expecting him to work there on the self-supporting plan. He could no longer give his time, his supervision, and the gifts of his friends to the missions he had planted on the west coast of South America. Though run on the self-supporting plan, yet the funds for the sending out of the missionaries, something for equipment, and also aid in securing properties was furnished from money which William Taylor raised. It seemed impossible for the mission to continue without this help. Some agency must be secured to do the work which Taylor had been doing. To supply that agency, before leaving for Africa, he organized in New York City the "Transit and Building Fund Society."

Thus the Taylor Missions on the west coast of South America came under the jurisdiction or general direction of the Transit and Building Fund Society. But that Society directly appointed Ira H. LaFetra as its representative on the field. Successive Mission Conferences continued LaFetra as their executive officer. Thus the administration, ecclesiastic and economic, was by the Conference. As its executive LaFetra was not dictatorial nor autocratic. He carried out the orders of the Conference. However, because of his long experience (most of the other missionaries remained but a short time), his intimate knowledge of the work in all the stations, his wisdom which all recognized, and in addition his whole-hearted giving of himself in untiring self-sacrificing service, the missionaries all trusted and loved him; and much of the action taken by the different Conferences was originated by him.

In the year 1887 the Rev. Asbury Lowrey and Mrs. Lowrey visited the William Taylor Missions on the west





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coast. He was the secretary of the Transit and Building Fund Society, and a very influential member of the directory.

The cholera had visited the west coast in the early part of the year. All the ports to the north were closed. Dr. and Mrs. Lowrey and a party of five missionaries and two children who were being sent out, sailed by way of England and the Straits of Magellan. They visited all the stations. He reported to the Society and published for circulation quite a full account of the condition in which he found the work. His report was optimistic. Their visit resulted in much good to the mission, especially as it led to a better understanding of the work by the Committee in New York.

The reader will have noticed that the ecclesiastical administration in the Taylor West Coast Mission was abnormal. The Conference which the missionaries had organized was not in ecclesiastical relations like other Conferences. It was not under the jurisdiction of a bishop, and the missionaries were not under episcopal appointment. To remedy this abnormal relation the General Conference of 1884 so altered the Discipline, as already stated, as to authorize the organization of churches outside of Conferences and missions under the supervision of the Missionary Society. It authorized the attachment of churches thus organized to one of the Conferences in the United States as an outlying presiding elder's district.

The General Conference of 1888 went farther (see Journal, pages 364 and 440). It declared "that the plan of self-support inaugurated by William Taylor in South America and Africa deserves an opportunity for full development under the fostering care of the church." It expressed the fear that there might be antagonism if the plan were brought into competition with the estab-

lished methods of missionary administration, and it declared "that missionaries employed and churches organized on the self-supporting plan shall be entitled to the same rights and be amenable to the discipline of the church the same as missionaries and churches in other fields."

In 1889 Bishop Walden made an episcopal tour of South America. He reached Santiago on the 14th of August, and left for Concepcion on the 19th. He was sympathetic in spirit and made a careful study of the work in the different mission stations. The report which he gave was more hopeful and encouraging than that of Bishop Harris, but his estimate of self-supporting work on the whole was decidedly unfavorable to the plan. He ever held, however, a warm place in his heart for the mission and maintained a sincere friendship for the missionaries whom he met there, and, more, he always used his influence in favor of the mission. But he had no proper episcopal jurisdiction over the mission, for to that date nothing had been done to connect the mission with any home Conference.

At its session held in September, 1890, the Cincinnati Conference admitted the churches of the Taylor Mission as the Chile District of that Conference. At that time all the stations which had been started at Panama, Guayaquil, and in Peru had been abandoned. Those in Bolivia were in territory taken from Bolivia by Peru, so that the district was properly named the Chile District. By the action of the General Conference the ruling of the Board of Bishops that no minister could retain his Conference relations when working in a foreign field outside of the jurisdiction of the Missionary Society had been annulled. Hence missionaries were members of Conferences in the States. On the formation of the Chile

District of the Cincinnati Conference, Goodsil F. Arms, a member of the Vermont Conference; Roland D. Powell, of the Ohio; Ira H. LaFetra, of the Austin; and Harry Compton, of the New England, were at once transferred to the Cincinnati Conference. The Rev. James P. Gilliland had labored in the mission since 1880. He was a local elder. At the time the Chile District was formed he was in the States on furlough. He was recommended by the Madisonville Quarterly Conference and was received into the Cincinnati Conference on trial. The bishop presiding appointed him presiding elder of the Chile District. Harry Compton was left without an appointment to continue his studies in the Boston School of Theology. The others named were appointed in the Chile District, and in addition James Benge, Juan Canut de Bon, and A. J. Vidaure were appointed as supplies.

#### THE SOUTH AMERICA CONFERENCE ORGANIZED

The General Conference of 1892 passed an enabling act authorizing the forming of the South America Conference to embrace all the missionary work of the Methodist Episcopal Church in South America into one Annual Conference. In May, 1893, Bishop Newman visited the missions officially on the west coast and passed to the east coast. After a somewhat thorough inspection of the work and conversation with the missionaries, he considered it advisable to organize the Conference as authorized by the enabling act. Accordingly, at the annual meeting of the Methodist Episcopal Mission in the Argentine Republic, at Buenos Ayres, on July 1, 1893, the organization of the new Conference was effected. There were present only the members of the Argentine Mission. The Chile District of the Cincinnati Conference was transferred wholly to the South America Conference.

and I. H. LaFetra was reappointed presiding elder and also president of Santiago College. He continued as treasurer of the mission and representative of the Transit and Building Fund Society. The following were transferred from the Cincinnati Conference: As effective elders—Goodsil F. Arms, Wilbur F. Albright, Roland D. Powell; Ira H. LaFetra and J. P. Gilliland in studies of the third year; Harry Compton, James Benge, Willis C. Hoover, and Juan B. Canut de Bon as probationers, but were admitted into full membership when the Conference was organized. Buel O. Campbell, effective elder, was transferred from the New Hampshire Conference. And Karl Beutelspacher and George D. Coleman were received on trial. All these belonged to the Chile District and were appointed there.

I. H. LaFetra in a pamphlet published, *The Chile Mission*, says:

The report of the work made by Bishop Newman shows a decided advance on its condition as reported by Bishop Walden four years before. Notwithstanding all the discouraging reports and countless difficulties of the field, the mission made advance year by year, and the evangelistic work became more prominent and influential.

The sublime faith and noble generosity of the Transit and Building Fund Committee, together with earnest and self-sacrificing devotion of the men and women in the field, wrought out results worthy of the name of Methodism, and deserve and will ever have her gratitude and honor. That larger results could have been obtained with larger means and more missionaries, is very certain; but the work accomplished with the limited means employed will compare favorably with any other mission work of the church.

The success of the work at Callao and Lima, Peru, and on the Isthmus of Panama had been small. The Rev. J. M. Baxter withdrew from Peru at the end of 1887, and

that work was not continued. The work on the Isthmus was passed over to Wesleyan Church, of Jamaica, thus closing the self-supporting work in those fields.

The Board of Foreign Missions opened work anew in Peru by appointing Dr. Thomas B. Wood to Lima with general supervision of any work which might be established to the north of Chile. That work was begun not on the self-supporting plan, but as in other fields. The administration was, therefore, as in other fields.

#### A SPECIAL MISSION CONFERENCE FOR CHILE

Though forming a district of the South America Conference the work in Chile still remained on the self-supporting plan. It had, therefore, its own special problems of administration. To meet them there was held an annual Mission Conference composed of all the missionaries, ministerial and lay, and also all the native ministers appointed to charges. This body attended to the securing of the funds and the distribution of the same for the support of the evangelistic work, and authorized the amounts which the schools might spend for repairs and improvements out of funds provided by the Transit and Building Fund Society and from funds which the schools themselves had earned. It made up the estimates in the appeal for aid from the Transit Society. In fact, it administered the mission, making the plans for the work in the churches and in the schools, adjusting the workers according to the needs. For the purely ecclesiastical matters, such as recommendations for Conference relations, consecration to orders, a District Conference was held composed of those who by the Discipline were entitled to membership. Thus all matters in which the Annual Conference had to do with the Chile Mission

reached that body according to the requirements of the Discipline.

In 1894 a Mission Conference was held at Santiago the second week of February, which was well attended. At the same time a District Conference was held for the purpose of attending to the licensing of exhorters, local preachers, recommendations for Conference relations and for orders, and any other matters which belonged ecclesiastically to a District Conference.

The Rev. I. H. LaFetra, presiding elder, was in the chair. G. F. Arms was elected secretary. The following members were present: Karl Beutelspacher, Antofagasta; Harry Compton, Serena; W. F. Albright, Coquimbo; I. H. LaFetra, R. D. Powell, and P. Cuppitt, Santiago; G. F. Arms, B. O. Campbell, J. B. Canut, E. P. Currier, G. Coleman, and I. Romero, Concepcion.

After examination P. Cuppitt was recommended for admission on trial in the Annual Conference and to deacon's orders. Indalecio Romero passed an examination of unusual excellence and was recommended for admission on trial. That was within eight months from the date of his conversion. George Coleman passed a satisfactory examination and was recommended for reception on trial, and to an appointment as an assistant pastor. Henry Williams and Alonzo Walters were licensed as local preachers.

LaFetra, Arms, and Campbell were appointed a Committee on Comity to act with a similar committee appointed by the Presbyterian Mission.

At the time of the organization of the South America Annual Conference by Bishop Newman in July, 1893, none of the members from the missions on the west coast were present. The first full meeting of this Conference was that held at Mendoza, Argentina, February 16-20,

1894. By appointment of Bishop Newman, Charles W. Drees presided. G. F. Arms was elected secretary for the official Minutes, which were in English, and William Tallon for the Minutes in Spanish.

I. Romero and P. Cuppitt were admitted on trial, and George B. Benedict was received by transfer from the Wyoming Conference. LaFetra and Compton became effective elders.

By appointment of the Board of Bishops, Bishop J. N. FitzGerald was appointed in charge of South America for 1895. He visited the west coast at the beginning of the year and held the Chile District Conference. G. F. Arms was secretary. There was a full attendance at this Conference, and the granting of licenses, renewal of licenses, recommendations to the Annual Conference were made. Reports were received from all parts of the work in the Chile Mission, and plans were made for the new year, even to the stationing of the workers and the fixing of their salaries. Thus the Annual Conference simply sanctioned what was done at the District Conference.

By the organization of the South America Conference, which embraced the Chile Mission, the work of that mission came under the jurisdiction of the general Missionary Society and steps had been taken to pass the mission from the Transit and Building Fund Society to the Missionary Society. The mission being on the self-supporting plan its relation to the Missionary Society was not well defined. A committee was appointed consisting of LaFetra, Albright, Arms, Winans, and Campbell, to consider the relation of the Chile Mission to the Missionary Society. The Committee presented the following report, which was adopted (Minutes, 1895):

Inasmuch as the mission work in Chile, which was developed and carried on by the Transit and Building Fund Society, has

been transferred to the control and management of the Missionary Society, on the condition that it shall be conducted on the plan of self-support as formulated in the charter of the Transit and Building Fund Society, we believe that a fair and full trial should be given the work under the most favorable conditions which that charter provides for.

We understand the work to be this:

1. "To provide a suitable outfit for missionary preachers and teachers."

We understand this provision to mean that the Missionary Society shall pay for all furniture, desks, apparatus, libraries, and other appliances for our schools, parsonages, and churches, which may not be paid for by special contributions, subscriptions, and donations secured from congregations and friends on the field for this purpose.

2. "To pay the passage of preachers and teachers to foreign countries."

We understand this provision requires that the Missionary Society shall pay the passage and incidental expenses of missionaries from their homes to their destination, and to their homes again after a term of services as hereinafter explained.

3. "To pay the traveling expenses of pioneer evangelists in those countries."

We understand by this provision that the Missionary Society can pay the traveling expenses of the presiding elder, and of teachers and preachers when appointed to work in another station, of preachers appointed to circuit work, and all preachers attending the Annual Conferences, and of teachers attending the biennial meeting of the missionaries.

4. "To build or purchase dwelling houses, schoolhouses, and houses of worship for the use of the missionaries."

We understand by this provision that the Missionary Society shall buy or build suitable parsonages, schoolhouses, and churches and all other property needed for the use of the mission as rapidly as the development of the work may demand, make all needed repairs and enlargements of such buildings, pay insurance and taxes on the same, and pay the rent on buildings so used when not owned by the Society.

5. "To translate the sacred Scriptures and suitable religious and literary publications into foreign languages, and to print and publish the same."

We understand by this provision that the Missionary Society shall fully equip the mission printing office with building, plant, and working capital to do all needed printing for the mission, make adequate appropriation for printing tracts, religious books and periodicals, and textbooks for the schools.

6. "The funds of this Society shall not be used to pay salaries of agents at home, nor of preachers or teachers in foreign countries."

We understand by this restriction that the Society is at liberty and should pay all expenses of carrying on the mission aside from the salaries and living expenses of the missionaries and the necessary expenses of the schools, except in so far as these may be met by voluntary contributions obtained on the field.

Furthermore, the following arrangements have been in force in the mission by agreement with the Transit and Building Fund Society:

1. The preachers and teachers in Conference assembled have fixed their own salaries, subject to the approval of the Society, and this arrangement we believe should continue.

2. The schools have been required heretofore, except in cases of special difficulty, to pay into the fund for evangelical Spanish work an apportionment equal to five per cent on the currency investment in their respective properties. The further surplus from the income of the schools has been at the disposal of the director of the school (with the advice and counsel of the superintendent) for use in benefit of the school either for repairs, improvements, furniture, appliances, or other needs. We believe that these repairs, improvements, and furniture accounts should be wholly met by the Missionary Society, and the entire surplus of the schools devoted to evangelical Spanish work. If this were done, we could double and even treble the available funds for this purpose. The income from the labors of teachers should not be used for investment in property but for direct gospel work.

3. Missionaries giving five years of service to the work have been privileged to visit home and have their traveling expenses refunded to them in case they returned to the field again. We believe this provision should be enlarged to provide for the home passage of all missionaries after five years of labor, and sooner in case of failing health.

a. More than this. We believe that the Missionary Society should make the same provision for the superannuated preach-

ers and invalid teachers of this work as is made for those of other mission fields of the church.

b. We believe that the appropriations to meet the needs of this work must be made directly from the funds of the Missionary Society and not by conditional appropriations, which leave the mission without any sure basis on which to conduct its work.

c. We believe that if this, our understanding of the plan of self-support to be operated in this field, cannot be put into practice in all its essential features, it is the imperative duty of the Board of Managers and the General Missionary Committee now in control, to effect such other plans as shall enable us to prosecute the work on as favorable conditions as would be afforded by the self-supporting plan as herein set forth.

We believe that on the plan of this mission a large and ever-growing work for the evangelization of Chile can be carried forward to the glory of God and the salvation of souls, and the building up of the kingdom of Christ in all departments of church work.

We respectfully urge upon the Board of Managers and General Missionary Committee the importance of agreement with the mission upon the questions presented in this report, and earnestly request Bishop FitzGerald to bring them to the attention of the Board at an early day, that we may be able to enter upon the earnest and enlarged prosecution of the work in this most needy field.

The Annual Conference was held in Buenos Ayres, March 6-12, 1895, under the presidency of Bishop Fitz-Gerald. William Tallon was secretary. I. H. LaFetra and G. F. Arms were the only members of the Chile Mission who attended that Conference.

No bishop was present at the Conferences of 1896. The District and Mission Conferences were held in Santiago under the presidency of the Rev. Ira H. LaFetra. The Annual Conference was held in Buenos Ayres February 26 to March 4 under the presidency of Dr. C. W. Drees. The only members attending from Chile were LaFetra, Romero, and Wilson. Being an Annual Con-

ference, it was entitled to elect delegates to the General Conference. Dr. C. W. Drees was elected delegate and Dr. Ira H. LaFetra alternate.

In 1897 the Chile Mission held its regular District and Mission Conference, LaFetra presiding, with G. F. Arms secretary. The members were consulted in regard to the advisability of organizing the missions on the west coast into a Mission Conference. The General Conference of 1896 had passed an enabling act authorizing the division of the South America Annual Conference into an Annual Conference and a Mission Conference. The South America Annual Conference met in Montevideo, holding its sessions February 7-12, under the presidency of Bishop Vincent. No members from Chile were present. By the unanimous vote of those present it was agreed to so divide the Conference as to form an Annual Conference embracing all the missionary work in Argentina, Uruguay, Paraguay, and Brazil, and to form a Mission Conference of the Chile Mission and the missions in Peru, and others which might be formed in the republics of the west coast.

After finishing all business which came before it at Montevideo on February 13, the Conference adjourned to meet at Santiago, Chile, on the 19th. Dr. C. W. Drees and Dr. William Tallon, the secretary of the Conference, accompanied Bishop Vincent to Santiago. The Bishop had called to meet at Santiago all the members of the South America Conference laboring in Chile and Peru. All those of Chile were present. To complete the organization of the Conference G. F. Arms was elected assistant secretary and E. E. Wilson assistant treasurer.

All the business of an Annual Conference concerning its members, Conference studies, Conference relations, etc., which had to do with the members of the South America Conference stationed west of the Andes, was

transacted. Then, on motion of C. W. Drees, the members present voted unanimously in favor of the division of the Conference as authorized by the General Conference, the division to be that agreed upon by those who were present at the sessions held in Montevideo. For the Conference embracing the territory to the west of the Andes the name "Western South America Mission Conference" was adopted. It was agreed that the first meeting of that Conference be held in Concepcion the following year. The Bishop divided the new Conference into three districts, and appointed I. H. LaFetra presiding elder of the Santiago District, G. F. Arms of Concepcion District, W. C. Hoover of Iquique District, and T. B. Wood of the Peru District, which nominally embraced all the west coast to the north of Chile.

Bishop Warren was placed in charge of South America for the years 1898 and 1899. He made a somewhat prolonged and more thorough investigation of the work of the mission than any of his predecessors. He presided at the Conference at Concepcion in 1898 and at Santiago in 1899. At Concepcion on February 23, 1898, he organized the Western South America Mission Conference as authorized at the Conference held the previous year.

Cecilio Venegas and Charles Griffith were received into full membership, and B. B. Keister by transfer from the North Nebraska Conference.

The question of the administration of the funds of the schools and the fixing of the salaries to be paid to the teachers was brought before the Conference by G. F. Arms, as some of the missionary preachers had claimed that only the missionaries who were members of the Mission Conference had a right to a voice in the administration. E. E. Wilson made a motion to that effect.

After a full discussion the motion was lost. I. H. LaFetra moved that the Bishop be requested to call a conference of all the members of the Mission to treat of all matters which do not come within the province of the Mission Conference. The Bishop called such a meeting and the question of the administration of the schools and other matters were considered.

As Bishop Warren was in charge for two years and visited the stations much more than the bishops before him had done, he knew the work as they did not. On account of their short visits their work had been that of inspection rather than of administration. The workers counseled with them. Though Bishop Warren's supervision was so much more complete yet his administration was that of a counselor. His careful study of the work, his wisdom, and his great experience as a bishop made his counsels of the highest value. He said that in the conditions which prevail in Chile, where the support of the work is so largely won by the missionaries on the field under a plan of self-support which has been developed through years of experience by the men in charge, the burden of the support falls chiefly upon them. The administration of the churches at home is in the hands of the pastors and the local church with some supervision on the part of the presiding elder. The bishop in the mission field can visit only some of the more important stations, and that but once a year. Hence the burden of the responsibility in administration, in the nature of the case, must fall chiefly upon the missionaries in charge, as does the burden of the support. The same position was taken virtually by each of the bishops who succeeded Bishop Warren till Bishop Neely was appointed in 1904.

In 1899 F. C. Allen, R. Olave, C. Signorelli, and J. S. Valenzuela were received on trial.

Bishop Ninde had episcopal supervision for the year 1900, and presided at the Conference held in Valparaiso. C. H. Holland and C. H. Wertenberger were received on trial.

Bishop McCabe had episcopal supervision for 1901 and 1902. He presided at the Conference held in Iquique February 6-11, 1901, and at Santiago February 13-18, 1902. In 1901 F. M. Harrington, John L. Reeder, George E. Allan, William T. Robinson, and Harry Compton were received by transfer from other Conferences. In 1902 M. J. Pusey was received by transfer from the Iowa Conference and Adelbert S. Watson, H. B. Shinn, Mariano de la Cruz, and Wenceslao Peralta were received on trial.

Bishop Isaac W. Joyce had supervision during 1903 and till November, 1904. He presided at the Conference held in Concepcion February, 1903, and in Santiago in 1904. At Concepcion William Standen, Carlos Leighton, P. F. Marti, and Ruperto Algorta were received on trial.

At Santiago José M. Diaz, Carl Hansen, Samuel Torregrosa, and Carlos R. Reyes were received on trial.

#### CHANGES

The General Conference of 1900 passed an enabling act authorizing the division of the Western South America Mission Conference into a Mission Conference and a mission. It then authorized the change of the Mission Conference into an Annual Conference. At the Mission Conference which met at Iquique under the presidency of Bishop McCabe on February 8, 1901, the motion was passed that, the bishop approving, the Conference be organized into an Annual Conference. Bishop McCabe then made formal announcement that the word "Mission"

be stricken from the minutes and that the name of the Conference be Western South America. Thus the Conference became an Annual Conference.

At the time of its organization fourteen of its members were missionaries, and seven native preachers. Three of the probationers were missionaries and two natives.

Though the Chile Mission became ecclesiastically connected with the Cincinnati Conference as one of its districts, the self-supporting plan started by William Taylor and continued while the mission formed a part of the South America Conference and the Western South America Conference until, at the meeting of the General Committee of the Missionary Society in November, 1903, when it was so modified that the administration of the evangelistic work was placed on the same plan as in other mission fields. The schools and the publishing house were to be continued on the same self-supporting plan, except that the Missionary Society took more responsibility in the administration while not claiming to assume any financial responsibility in the support of the schools or the press. When, however, the Publishing House and Iquique College became embarrassed with debts which had accrued during the several years when the institutions named were unable to meet expenses, the Missionary Society did give aid.

With the change of plan, the budget for the support of the evangelistic work going to the Board of Foreign Missions, the special conference of all the workers in the Mission to plan the work, make the estimates for expenses for the same, and to provide for raising the needed funds, ceased to be held. The Board named a Finance Committee which prepared the estimates of funds which could be raised on the field and of what was

needed from the Board. The funds available were distributed to the work by the Finance Committee and the bishop in charge. Thus the old system under which the mission had been administered on the self-supporting plan for twenty-five years went out of use.

## CHAPTER XII

## RESULTS—TWENTY-FIVE YEARS OF SELF-SUPPORT

As the first missionaries of the William Taylor Self-Supporting Missions on the west coast of South America sailed from New York July 1, 1878, and the date when the change of administration from the William Taylor self-supporting plan went into effect was January 1, 1904, twenty-five years and six months had passed since the date of sailing of the first party. The question naturally arises, What results had been secured in the mission during those twenty-five years? We undertake to give a brief statement of those results.

At the end of the period, 1903, there were engaged in the work of the mission 44 American missionaries, and there were 14 native workers engaged in evangelistic work and a still larger number in the schools. There were 12 churches and chapels owned by the mission, valued at \$58,000, and 8 parsonages valued at \$22,000. There were 4 large boarding and day schools with properties valued at \$120,000, and in addition several small day schools directly connected with the churches.

There were 1,279 church members and 1,168 probationers, 3,045 members of the Sunday schools, and nearly 1,000 pupils in the large advanced schools, besides those in the parochial schools. So much for statistics.

In most missions of whatever denomination, statistics if taken by themselves to indicate the results accomplished, are disheartening. Every person who knows the

work of missions well understands that the converts enrolled as church members form a small part of the population upon whom lasting influence has been exerted. The aim of all true missionary work is to completely transform the whole moral and religious thought and life of the nation. Every work which is a true missionary work throws out powerful currents of influence into the nation. In this kind of work the Chile Mission has few peers. Many were the hearts and minds from the most influential families of the republic which were constantly under the daily teaching and influence of godly teachers, whose chief aim was to build the Christ ideals and character into their young lives. Millions on millions of pages of tracts have been printed and distributed. Thousands of Bibles and Testaments have been sold. Pioneer evangelists have preached to multitudes, and our converts are living and working witnesses of the power of the gospel to save from vice and sin and intemperance. Persons like the LaFetras who knew Chile at the very beginning of the mission and knew it well through twenty-eight years of consecrated labors, and like Mr. and Mrs. Arms, who gave more years of labor than any others, know what great changes have taken place, how the attitude of the people has changed toward evangelical religion as represented by the Protestant faith. They know how great has been the change in the people concerning the injurious effects of alcohol, and how they have changed toward other moral reforms. More, often have testimonies come from former pupils in the hour of sickness and death showing a real saving faith in Jesus Christ, pupils who never openly declared themselves Protestant Christians and never formally broke away from the Church of Rome.

In 1897 the increase in membership was 24 per cent.

A previous year it reached 35 per cent. More than 2,000 copies a year for several years of the little Spanish hymn book published by our press in Santiago were sold.

Bishop Warren in his report, after speaking of the founders of the mission, said: "If our society [the Board of Foreign Missions] is as wise to advance as these men have been to found, the Chile Mission will be one of the greatest successes of the century. God be praised." About \$25,000 was raised on the field that year for the support of the work.

To be able to form a correct judgment, or anything near one, as to whether the Chile Mission in its twenty-five years of labor accomplished what by right it ought to have accomplished it is necessary to know something in regard to the ease or the difficulty in securing results in that field. The only way to reach a fair conclusion in regard to that is by comparison with results accomplished in other fields where conditions are quite similar.

In the critical days due to the complications in administration on account of the action of the General Conference and the general Missionary Committee in bringing this self-supporting mission into connection with the missionary work under the Board of Foreign Missions and to some extent under its supervision, the representatives of the Transit and Building Fund Society thought it to be impossible for that Society to continue its work in this field. It then seemed uncertain whether the Board of Foreign Missions would accept this mission as a part of its work. It looked as if the mission might be abandoned and all the labor and sacrifice which had been given to it go for nothing. The representatives of the Transit Society were contemplating the sale of the mission properties and the abandoning of the field.

In order to awaken the church as a whole, and the

members of the Board of Foreign Missions in particular, to the conviction that this mission was worthy of being received, and that it was highly desirable that the Board take charge of it, the Rev. Ira H. LaFetra, the superintendent, prepared and published a comparison in a pamphlet entitled, "Shall the Chile Mission be Sacrificed?" The comparison shows that the results in this mission were quite satisfactory, as good at least as in other mission fields. Doubtless this showing made by LaFetra contributed to the change on the part of the Board of Foreign Missions toward the Chile Mission. With a better knowledge of the mission the members of the Board agreed to take it.

## CHAPTER XIII

## THE TRANSFER

IN view of the questions involved in missionary administration and ecclesiastical jurisdiction it seems advisable that some account be given of the transfer of the Chile Mission from the Transit and Building Fund Society to the Board of Foreign Missions.

Three actions in regard to the relations between the William Taylor Self-Supporting Missions and workers therein to the Methodist Episcopal Church and the Board of Foreign Missions had taken place which had a bearing on the transfer.

First. The Bishops had ruled that all ministers and lay members laboring in a foreign field outside the jurisdiction of the Board of Foreign Missions were outside the pale of the Methodist Episcopal Church.

Second. The General Conference, by authorizing the formation of such ministers and laymen into District Conferences and the attachment of such Conferences to some Annual Conference in the United States, provided for the reestablishment as members of the Methodist Church of those who had been cut off by the ruling of the Bishops.

Third. The General Conference of 1888 adopted the following Preamble and Resolutions:

*Whereas, The plan of self-supporting mission work which has been inaugurated in South America and Africa by Bishop Taylor has elicited much enthusiasm in the church, and deserves an opportunity for full development under the fostering care of the whole church; and,*

*Whereas*, It is not desirable to bring this experiment into competition with the established methods of missionary administration which have long existed in the church, and inasmuch as there is no reason for antagonism between the two methods, if both are conducted under the same authorities; and

*Whereas*, The Missionary Board and the General Missionary Committee are the only agencies through which the General Conference administers its missions; and

*Whereas*, The agencies are sufficiently broad and flexible in their scope and purpose to embrace all departments and methods of missionary work; and

*Whereas*, the principle of self-support has long been recognized and cultivated in the regular missions of the church, therefore

*Resolved*, 1. [Refers to Africa only.]

2. That we direct that all property acquired in the prosecution of the self-supporting mission plan be held by and for the Methodist Episcopal Church.

3. That the Missionary Board appoint a Standing Committee on Self-Supporting Missions, who shall have the oversight of the missions on the self-supporting plan.

Thus the General Conference sanctioned the self-supporting plan as a legitimate method of work under the direction of the Board of Foreign Missions, and appointed a special committee for the oversight of such mission.

The second article of the Preamble indicates that the General Conference thought there might be "reason for antagonism between the two methods," which would be avoided if both methods were conducted under the same authorities.

By the action of the General Conference Bishop William Taylor and his work in Africa were placed under the jurisdiction of the Board of Foreign Missions, while the missions on the west coast of South America, better the Chile Mission, came but little under the Board, the Transit and Building Fund Society furnishing the funds for its support and retaining the direction in the main.

## ANOTHER STEP TOWARD TRANSFER

Acting under an enabling act of the General Conference, Bishop Newman, in 1893, organized all South America into an Annual Conference. That put the self-supporting work in Chile into connection with that which was not self-supporting. The directors of the Transit and Building Fund Society considered that the administration of the bishop and the Annual Conference, which included the Chile Mission, in the nature of the case brought the self-supporting work, in a measure at least, under the direction of Board of Foreign Missions as well as that of the bishop and the Annual Conference. The bishop and the Annual Conference would have the appointment of the men so the old Society would not have the control of the men of its mission.

It became clearly apparent to the officers and members of the Transit and Building Fund Society that both kinds of missionary work could not be carried on successfully in the same territory under different authorities; that something must be done by them; and that there were but three courses of action left for them in the premises whereby they would be able to fulfill the trust duties resting upon them, namely: (1) Comply with the spirit and intent of the resolutions of the General Conference of 1888, and transfer the property in Chile to the Missionary Board, whereby the mission work in Chile could be carried on and conducted on the plan of self-support under the charge and control of the Mission Board and the General Missionary Committee, as agents of the General Conference; or (2) Carry on the work in Chile as a separate and independent work, not under the control or supervision of the Missionary Board, and not subject in any way to the General Conference of the Church; or (3)

Sell and dispose of the property of the Society in Chile, repay the contributors, and withdraw entirely from said field.

In this situation the following communication was addressed to the Board of Bishops by Anderson Fowler and Richard Grant, representing the Transit and Building Fund Society.

DOCUMENT No. 1

*To the Board of Bishops of the Methodist Episcopal Church:*

We, the undersigned, Committee of the Transit and Building Fund Society (incorporated under the laws of the State of New York), offer to you, as representing the Methodist Episcopal Church, to transfer all the mission work and mission property belonging to the above Society in Chile, upon the condition that Chile be set apart exclusively for self-supporting mission work, and that mission work in Chile be carried on and conducted on the plan of self-support as heretofore, and upon which the Transit and Building Fund Society is incorporated.

(Signed) ANDERSON FOWLER,  
RICHARD GRANT.

P. S.—It is estimated by the Rev. Ira H. LaFetra, superintendent of the work in Chile, that at least \$20,000 in gold will be required annually to make the work a great success.

That communication was presented by Bishop Fowler to the General Missionary Committee at its meeting held at Minneapolis November 13, 1893; which body adopted the following preamble and resolutions:

DOCUMENT No. 2

It is known to this Committee that there has existed for some years a corporation known as the Transit and Building Fund Society of Self-Supporting Missions. The nature and work of this society is defined in the following statement, taken from its charter, namely: "The particular business and objects of said Society are to provide ways and means and to manage, appropriate, and apply

the same as follows, namely: 1. To provide a suitable outfit for missionary preachers and teachers; 2. To pay their passage to foreign countries; 3. To pay the traveling expenses of pioneer evangelists in those countries; 4. To build or purchase dwelling houses, schoolhouses, and houses of worship for the use of the missionaries; 5. Also to translate the sacred Scriptures and suitable literary and religious publications into foreign languages and to print and publish the same; 6. The funds of this Society shall not be used to pay the salaries of agents at home nor of preachers or teachers in foreign countries."

Under these provisions of the charter educational and evangelistic work has been carried forward in Chile, and a property amounting to \$200,000 in gold has been accumulated. At present forty-eight ministers and teachers from the United States are at work in this field.

This society, represented by Messrs. Anderson Fowler and Richard Grant, now presents the following proposition, namely: "We offer to transfer all the mission work and mission property belonging to the above-named society in Chile to the Missionary Society of the Methodist Episcopal Church, free of debt, upon these conditions: That Chile be set apart exclusively for self-supporting mission work, and that the mission work in Chile be carried on and conducted on the plan of self-support as heretofore."

Now, therefore, the General Missionary Committee, so far as it has authority, and subject to the authority of the General Conference, accepts for itself the above proposition, and recommends the Missionary Board to accept in like manner the proposition, and to enter upon and prosecute this work on the conditions hereinbefore set forth.

We also appropriate \$25,000 contingent upon its being given specifically for this work, said money to be administered by the Board.

In response to that action the Board of Managers, November 28, 1893, referred the question of the transference of the property of the Transit and Building Fund Society to the Missionary Society to the Committees on Self-Supporting Missions and Finance, as a joint committee, to consider and report.

That joint committee made its report at a meeting of the Board of Managers, held December 19, 1893, which was as follows:

The action of the late General Committee on the offer of Messrs. Anderson Fowler and Richard Grant, representing the Transit and Building Fund Society of Self-Supporting Missions with reference to work in Chile, was laid before this Joint Committee. The subject was seriously considered and debated, and your Committee beg leave to report as follows:

*Whereas*, The following paper was addressed to the Board of Bishops by Anderson Fowler and Richard Grant, representing the Transit and Building Fund Society of Self-Supporting Missions, namely: [Here follows Document No. 1, as above]; and

*Whereas*, The following paper was presented by Bishop Fowler to the General Missionary Committee and adopted by said Committee, namely: [Here follows Document No. 2, as above].

In view of these facts, and the action of the General Missionary Committee, your committee recommend to the Board of Managers of the Missionary Society to adopt the propositions herein contained, and recommend the Board to instruct its legal counsel to prepare the necessary documents for transfer of the property to the Missionary Society.

On motion, the report was adopted by a rising vote.

The Board of Managers then asked their lawyer, Mr. E. L. Fancher, to arrange for the transfer of the titles. He found that the titles could not be passed directly to the Missionary Society because no law had been enacted in Chile by which a society of the nature of the Board of Foreign Missions was known or had any legal standing. To get around the difficulty he moved at the meeting held January 16, 1894, that the action taken at the last meeting of the Board be reconsidered, and he offered a substitute. The substitute, after full discussion, was referred to the special Committee on Finance and Self-Supporting Missions. That Committee reported to the Board at a meeting held February 20, 1894. After stat-

ing the proposition of Fowler and Grant to pass the Chile Mission with its properties over to the Board of Foreign Missions, and stating also the action of the General Missionary Committee and that of the Board of Managers, it presented the following:

1. In view of the difficulties transfer of title to the Society:
2. It is proposed that the present beneficiaries authorize the trustees now holding the legal title to transfer the beneficial use to the Missionary Society; also that Richard Grant and Anderson Fowler become the trustees to hold the title for the Missionary Society, they to deliver to its treasurer a declaration of such trust and their agreement to execute at any time such power of attorney or other papers as will authorize the transfer of title to the property, or any part thereof, on the request of the Board of Managers.
3. It is understood that such property is to be freed from all mortgage or other debts by said holders of title.
4. And that the general treasury of the Missionary Society is not to be charged with any payment for or on account of said missions.

Bishop Andrews moved to substitute for Item 4 the following, which was adopted:

Whenever \$25,000 contingent appropriation made by the General Missionary Committee, or any part thereof, or any other or further sums, shall be contributed for the maintenance of the missions in Chile, the same shall be set apart and used exclusively for such purpose, and the Board of Managers will assume the oversight of such missions and continue them as self-supporting missions, so far as the Board has authority, and so far as contributions shall be made expressly therefor, and subject to any further action of the General Conference.

The report was then adopted as a whole.

Acting under this authorization, the Committee on Self-Supporting Missions recommended to the General Missionary Committee, which met at Brooklyn November 14, 1894, that there be appropriated for work in Chile as follows:

For transit of eight teachers.....	\$2,400
For rents .....	1,725
For traveling .....	220
For insurance .....	455
For furnishing girls' school at Concepcion.....	500
For debts two months of 1893 and for 1894.....	2,566
 Total.....	 \$7,866

The right of the Board to give even this small amount to aid the work in Chile was called in question, and the following was presented to the Board at the meeting held November 20, 1894:

Your Committee recommend that the Board determine whether it has the power to make any appropriation to this mission, except from money especially contributed. In case the Board decides that it has power, your Committee agrees that the appropriations passed by this Committee at its last session be authorized by the Board.

Then, on motion of J. F. Goucher, it was ordered that \$7,866 be appropriated for the items recommended, and charged to the Incidental Fund.

The following year, at the meeting held in November, a motion was made that the General Committee appropriate \$7,426. The motion was laid on the table. However, at a meeting of the Board held March 17, 1896, it was recommended that the \$7,426 asked from the General Committee be paid from the Incidental Fund.

For a period of almost two years there followed a long and intricate discussion and investigation of the question whether a clear title to the properties held in South America by the Transit and Building Fund Society could be given to the Missionary Society.

The condition in which the mission remained was anomalous. The Transit and Building Fund Society through

their trustees, Fowler and Grant, were the owners of all the property which was being used by the Methodist Episcopal Church for its mission established in Chile by the General Committee at its session at Detroit, Michigan, in November, 1896. The Board of Managers had not purchased it, nor rented it, and yet the Missionary Society was not using it according to the principles of the Transit and Building Fund Society. The negotiations had been pending between the two societies for *four* years. The situation was such that the Transit and Building Fund Society had given nothing for the support of the mission, and would give nothing. The Missionary Society for fifteen months gave nothing, and after that time gave a very limited amount. They failed to send out teachers, and two schools were closed, one of which had a good property.

Those were days of great anxiety to those who understood the situation and bore the burden of responsibility in the mission. Fortunately, Ira H. LaFetra and Mrs. LaFetra each had private resources, received by inheritance, which were used in this crisis to prevent the dismissing of the workers in the mission. The Rev. and Mrs. G. F. Arms had funds also, though much less than the LaFetras, and all was put into the sustaining of the work. Other missionaries loaned some as they were able. Altogether, sufficient funds were thus borrowed to sustain the mission until the Missionary Society decided that it was able to hold the property.

The Board, the General Missionary Committee, and the Transit and Building Fund Society in November, 1897, agreed that the mission property and missions in Chile should belong to and be controlled by the Missionary Society, and that the missions should be conducted as self-supporting missions, the Missionary Society prom-

ising that it would not depart from the principle of self-support in Chile except in case of extreme necessity.

The Board of Managers faithfully complied with the agreement till the increasing expenses of the ever-growing evangelistic work made it impossible. While the expenses had greatly increased the income had lessened.

The Publishing House under the management of LaFetra and his trained assistant, Charles James, had been able to pay into the treasury of the mission from 3,000 to 10,000 pesos a year for several years for the support of the preachers in the evangelistic work. Because of the ill health of LaFetra the Publishing House was placed in the charge of others whose experience was limited. Conditions had changed also. The press became unable to meet its own expenses. The government had established *liceos* in many cities which offered free instruction, and in some cities by the aid of a subvention from the government gave board at half the cost. These *liceos* drew heavily from the liberals, from which class our schools had received full half of their pupils. Thus the income of our schools was lessened, in some cases to that extent they could not meet expenses, much less contribute to the support of the churches as they had done. Meanwhile the evangelistic work continued to grow admirably.

In a few years the number of preachers appointed by the bishop to the charges more than doubled. The funds raised on the field, so much less than before for the reasons above given, were utterly inadequate for the support of the churches. Debts accumulated. The situation became desperate.

To save the mission from disaster and to enable it to go on with its work the General Missionary Committee, at its meeting in November, 1903, after full consideration



MR. J. L. REEDER

SEÑOR GALLISTE



by a special committee, at the sessions of which there were present Anderson Fowler as the representative of the Transit and Building Fund Society, and the Rev. Goodsil F. Arms as the representative of the Chile Mission (Mr. Arms had been on the field fifteen years and knew all the financial condition of the work in the schools, in the Publishing House, and in the churches), agreed that the schools and the Publishing House should be continued on the self-supporting plan as heretofore, but that the evangelistic work should be administered and supported on the same plan as in other mission fields of the Board.

#### THE MISSIONARY SOCIETY TAKES OVER THE PROPERTY

After the November meeting, 1897, when the Chile Mission was definitely taken over, the Missionary Society had its treasurer, the Rev. Homer Eaton, appointed to hold the properties of the Chile Mission in trust for the Society. The Rev. Goodsil F. Arms was given power of attorney to act as his representative and that of the Missionary Society on the field, to hold all the properties of the mission, to purchase, sell, rent, or transact any business which the interests of the mission might require. For all the previous years Ira LaFetra had held that position for the previous Society.

Directly the mission properties which were being held in the name of Anderson Fowler and of Richard Grant were legally transferred to Homer Eaton. The transactions had to take place as a regular sale.

The more recent purchases of properties for schools and for churches had been held either in the name of Ira H. LaFetra, Goodsil F. Arms, or Willis C. Hoover. All those were transferred to the name of Homer Eaton. Properties worth at least \$300,000 were thus held in the

name of Homer Eaton for the Missionary Society. But the method of holding the property was abnormal. The laws of Chile do not know of such a thing as a trustee for a society of the nature of the Board of Foreign Missions. If the heirs of the trustee were in Chile at the time of his death, they could claim the property as the personal property of their father. More than that, the system was cumbersome. It was unsatisfactory.

[ After a lengthy correspondence and full discussion the Board of Foreign Missions, at a meeting held in December, 1905, gave authority for the incorporation of a society in Chile which would be the representative of the Board by honor bound, not legally, to hold legally all the properties of the Chile Mission. The Rev. Ira H. LaFetra had drafted the articles of incorporation, which after a few changes by the Board were accepted. The Board named I. H. LaFetra, G. F. Arms, W. C. Hoover, F. M. Harrington, A. S. Watson, B. O. Campbell, and E. F. Herman, the last a layman, a missionary teacher; and they were accepted by the Chilean government as the constituent members of the incorporation. The Board ordered that all the properties of the mission in Chile be transferred to the incorporated body which had taken the name of "La Corporation Andina de Construcciones." Power was given to G. F. Arms as the representative of Homer Eaton to transfer to the corporation the properties which were held in trust in the name of Dr. Eaton.

The Board requested the missionaries forming the corporation, and any who afterward might become members, to agree to the following restrictions, and notify the Board of their acceptance of the same:

1. That the membership in the corporation be restricted to missionaries duly appointed and sent out by the Board of Foreign Missions.

2. That no property shall be purchased or sold by the corporation without the previous consent of the Board of Managers.
3. That the corporation shall hold its property for the use of persons appointed to serve therein, whether by the Board of Foreign Missions or the bishop in charge.
4. That said corporation shall at any future time, upon the request of the Board of Managers of the Missionary Society, transfer the properties held by it to such person or persons as may be designated by said Board of Managers to receive and hold it, or to transfer it to the Missionary Society itself if the law should be changed so as to permit said Society to hold property in Chile.

Under the authority given, the necessary steps were taken and the Chilean government duly authorized the corporation, the members being the persons above named. The members met and organized, electing, I. H. LaFetra, president; W. C. Hoover, secretary; and G. F. Arms, treasurer.

## CHAPTER XIV

## SELF-SUPPORT—THE PLAN

WHAT does twenty-five years of experience in self-support missions teach concerning the advantages and disadvantages of the system?

The answer must depend largely upon what is understood by "self-supporting missions." The plan as originated by William Taylor for the west coast of South America was not a fixed one, but subject to modification as circumstances required. Doubtless, in the minds of the people in general a self-supporting mission in a foreign field is one which receives no aid from outside sources. Is it possible in a foreign mission among heathens to have such a thing as absolute self-support? The heathen do not call men and pay them to go out at their call. The payment of the passage out is aid to that mission. But even in the case of a missionary well prepared and possessed of special gifts for winning his support when once on the field by laboring a part of his time in some lucrative employment till he so wins the favor of the heathen that they support him, the self-support is not absolute because the trained ability of the man represents capital; and that is a gift from the home field, which gift is the biggest asset in the work of the foreign mission. It must be understood then that the self-support is not absolute.

In founding the missions on the west coast of South America William Taylor started with the plan of furnishing the missionaries only. All expenses for their sup-

port and the work which they were to do were to be met by those whom they were to serve. With the exception of the very few English-speaking Protestant communities that wanted a minister and were willing to meet all expenses connected with the maintaining of a church, Taylor's missionaries had to earn their support by such means as persons not missionaries might earn it. Taylor soon found that the money pledged to pay the outgoing of the missionaries whom he was to secure was not forthcoming from most of the mission stations. The establishment of these stations would fail unless the men were sent out. William Taylor then modified his plan, and the passage money for the outgoing workers was secured in the home field.

The education of the young is a legitimate and essential part of missionary work. Taylor's missionaries could establish schools and through them do missionary work and at the same time secure support, the children being drawn chiefly from the well-to-do class. The missionary work would reach beyond the pupils to the parents and to some extent touch the community. But this school missionary self-supporting work was difficult. Rents for school buildings were high. The buildings were very inadequate, the school equipment meager, the prejudice against the teachers as Protestants was strong, and in some cases the teachers themselves had not the ability and preparation required. Some of them could not make their schools succeed so as to win support, and it was impossible for them to continue without aid from outside sources.

After several of the mission stations started by William Taylor had been abandoned because the missionaries laboring there could not win support, the Transit and Building Fund Society, which had taken charge in place

of William Taylor, agreed that the plan of self-support as started by him should be so modified that, *in so far as there were funds with which to do it*, aid might be given to the self-supporting missions as follows:

1. To pay the transit expenses of missionaries and something toward the outfit.
2. To provide buildings for churches, parsonages, and schools, by purchase, construction, or by paying rents.
3. To pay for the repairs and improvements on properties owned, and the insurance, and to aid in furnishing churches and schools.
4. To aid in meeting the traveling expenses of the preachers in their work.
5. The Society reaffirmed that in no case was aid to be given in meeting the salary of preacher or teacher, missionary or native.

The above can be taken as the meaning of self-support under the administration of the Transit and Building Fund Society, that is, in relation to the sources from which the funds were secured for the support of the work. The self-supporting plan, however, involved more than the question of limiting to the mission field itself the securing of the funds for the support of the workers. It involved also the question of administration. Naturally, and almost inevitably, it threw the responsibility of administration largely upon the persons through whose labors the funds were earned or secured for the support of the workers. This administration was effected through the Mission Conference composed of all the missionaries and the preachers who were under regular appointment. The money given by the Transit and Building Fund Society was for the most part invested in property according to directions from the Society usually made according to recommendations from the field. Thus the self-supporting plan involved self-government to a larger degree than

that in mission fields under the Board of Foreign Missions. With this understanding of what self-support was in the Taylor Self-Supporting Missions on the west coast, the question of the advantages and disadvantages of the plan can be considered.

1. There is little doubt but that in the minds of people in general the principal advantage, if not the only one, in a self-supporting mission is that it costs less to run it, or, at least, the demand on the Board of Foreign Missions and the appeal to the generous donors of special gifts is much less. And it is true that the results secured were at very much less cost from the home field.

However, the self-supporting plan has other advantages, and possibly the financial one is not the chief in importance.

2. It may be considered an advantage that by the self-supporting plan inefficient and unsuccessful missionaries are weeded out. The person who lacks ability, who lacks energy, who is inclined to take life easy, who lacks love for the people among whom he labors, cannot win the favor of the people so as to secure self-support. Such a person has to leave the field. Supported from home, the missionary might go on for years and accomplish little.

3. An important advantage of the self-supporting plan is that by it missionary work comes to be more a work of the people of the country. Too often missionary work is looked upon as a foreign affair by the people among whom the missionary goes to labor, as an affair in which natives are called in as employees to aid the foreigner in his work, paid for by the foreigner in foreign money, and the fruits of the labors are counted as the foreigners. In self-support the missionary enters, rather, as the helper of the native in the saving of his own people, and the

work seems not so much as a foreign affair as a national one. Thus the native feels more the responsibility for the extension of Christ's kingdom and the support of the laborers.

Instead of seeing the missionary supported from a foreign land, receiving a sure salary and, to him, a very good one, far above anything a native could expect, he sees him laboring hard to earn his bread and making a great sacrifice in order to aid the native collaborer in securing his bread while giving to his own people the gospel of salvation; and that sacrifice develops a like spirit of sacrifice in the native converts. The gospel appears as the one pearl of great price for which all else may well be given. He wants it and he wants others to have it.

4. Finally, self-support is in harmony with the psychology of man's nature.

It appeals to a man to do what he can for himself. That in itself is ennobling. A man who knew savage tribes well said that if a stranger came among them and threw himself upon their hospitality, their generosity was stimulated and they joyously would give the best they had, considering it an honor and a privilege to entertain; but that when a stranger came among them paying his way, especially if he did it with what to them was a generous hand, their cupidity was aroused, and they would be ready to steal and rob one of all he had, very possibly putting his life in danger.

Human nature is such that the missionary finds that the more he can get the people to do for themselves the better his work among them succeeds, while the less they do for themselves and in trying to reach others, expecting others to do the work and carry the financial burden, the less the work prospers.

## DISADVANTAGES OF THE SELF-SUPPORTING PLAN

While the self-supporting plan is less expensive in money, it is much more expensive in men. From July, 1878, to July, 1889—eleven years—there were sent out to the William Taylor Self-Supporting Missions on the west coast of South America 26 preachers, 18 of whom were married; 9 male teachers, three of whom were married; and 46 female teachers—in all 102 persons. Of that number 27 only remained at the end of eleven years. Of the 27 remaining 6 only were preachers, and but 2 of those were in the pastorate, and that of English-speaking congregations. There was not one preacher engaged in evangelistic work among the natives.

The waste of men was great. Some of the missionaries had barely come to know a few people among whom they had come to labor when they returned home. They were not able to meet the difficult conditions. Others, after a hard struggle of one year, two years, three years, left the field with the conviction that little had been accomplished. Three men and three women had fallen on the field during those eleven years. Others went home broken down in health. Some of them were good missionaries who, with some help from the home field, easing the burden, might have continued as successful workers.

Further, it is a waste of men, and a great waste, when a person who can preach, teach well, and use the printed page to great advantage, uses a part of his valuable time in secular work in order to secure his bread. The person who has the preparation, the language, and the gifts of a successful missionary ought to use his time—his whole time—to the best possible advantage in sowing the good seed of eternal life, devoting his powers especially to preparing others for the work.

The self-supporting plan necessarily turns a mission to a considerable extent into a business enterprise, which, if successful, must be managed on business principles. The leaders must be shrewd and practical business men who give their time and thought largely to the financial interests of the mission. They must also be hard workers, able to do work well and rapidly, and to work long hours; otherwise they would be unable to win their own support and that of such others as are required in the building of a successful mission. They must live on a moderate salary in order to have left over the funds needed for the support of the other helpers required and that the helpers may be willing also to live with economy.

The above was verified in Ira H. LaFetra. He was treasurer of the mission, keeping the books and doing the correspondence. He was president of Santiago College and had the business management and bookkeeping. He was the manager and bookkeeper of the Mission Publishing House, which did much work for the public, and with all this was the superintendent of the Central District. Yet with so much he had no accountant to aid him, that the money which would have been paid to an accountant might go to sustain the work.

During the nine years that G. F. Arms was treasurer of the mission not a dollar was paid by the mission for an accountant to aid him, yet while treasurer he was business manager and bookkeeper for Concepcion College and taught an hour and a half a day; and in addition he was pastor of a church or superintendent of the Southern District. Such work as LaFetra and Arms did required working into the wee small hours of the night. That any man was able to do so many things so well was a marvel, and was due in no small measure to the faithful people associated with them.

Dr. Thomas B. Wood, veteran missionary with experience in three missions, by appointment of the Board spent six months in the Chile Mission after it came under the Board. In his report to the Board he spoke in the highest terms of the success of the mission, and added that in his opinion the future of the mission is in danger in that when the men who have built it up drop out it will be impossible for the Board to secure others who can successfully carry it on according to the self-supporting plan. Surely, all who are familiar with conditions in a self-supporting mission will agree that the right men to successfully carry on such work are few, and that without them success is impossible.

### SOME MINOR DISADVANTAGES

1. The self-supporting plan is out of harmony with the methods used in other mission fields. The appeals for money for the two kinds of work, in the nature of the case, must work somewhat against each other. When asking for funds for the self-supporting work to aid in such things as the self-supporting plan required, the pleaders were inclined to present that plan as the best, giving a much larger return for the money spent. The same tendency was present when seeking for funds for the Board, their method being the best; hence, by comparison, the other method was discounted.

2. A further disadvantage in the self-supporting plan as it was developed in Chile was that it tended to divide the interest and lessen the energy of the missionary teacher and create dissatisfaction on the part of the preacher. The teacher could earn money, but often was not able to see any direct results for his labors in the evangelizing of the people. The preacher in starting a

church could secure very little support from the congregation. Much of his support was provided by the money earned by the teachers. He felt a certain subjection and dependence upon the teachers, and some were dissatisfied to have it so. The teacher was naturally interested in his school and desirous to see it improve, and many of them felt that the money earned in the schools ought to go for the building up of the schools.

3. Another disadvantage of the self-supporting plan became manifest to the preachers in the evangelistic work. According to the William Taylor Self-Supporting Missions as developed by the Transit and Building Fund Society, that Society was able to pay almost any of the expenses required in the carrying on of missionary work except the paying of salaries. Hence there was the tendency—and, in fact, it became the necessity—to devote all funds raised on the field to the payment of the salaries. With much greater freedom, and doubtless with greater success, the preacher could have asked for money to rent a chapel, pay for lights, travel to open new work, to provide benches and other furnishings for chapels, to buy lots, build churches, etc., better than to ask money to pay himself.

4. The self-support plan is a slower method. This disadvantage is so important that it ought to be classed as a major rather than a minor disadvantage.

✓ A dying world must not wait long for the word of life. It is out of reason to expect to develop an evangelistic work among hostile pagan or Roman Catholic people with funds secured from among them. It was plainly shown in the early pages of this history that William Taylor found it so and was obliged to confine his missionary self-supporting work almost entirely to Protestant foreigners. And it is self-evident that a mission-

ary enterprise which is limited chiefly to a certain class of foreigners will be slow in reaching the people of a nation.

#### DISADVANTAGES KNOWN TO FRIENDS OF SELF-SUPPORT

It cannot be believed that the friends and supporters of the William Taylor Self-Supporting Missions during twenty-five years were without knowledge of the disadvantages of the plan, yet that they believed in the plan and conscientiously supported it there can be no doubt. Knowing the disadvantages, why, then, did they support it so generously and persistently, and insist that the Board of Foreign Missions in taking over the mission continue the same plan? The answer may be found in the following reasons:

1. The vastness of the pagan and nonevangelical fields and the utter inadequacy of the resources of the missionary societies to provide the means for their evangelization.
2. That the evangelization of every land must be done largely by men and means raised in that land, and therefore the great aim in the mission fields should be to develop men and resources.
3. The conviction that the Missionary Society of the Methodist Episcopal Church (and the same in general concerning the other missionary societies) was training the native converts to depend too much on the Missionary Society and to do too little for themselves.
4. And another reason may be given—the belief that the self-supporting plan is effective in weeding out inefficient men and getting them off the field, and that under the Board it is not easy to eliminate the inefficient man, so long as his moral acts are correct.

These convictions led the supporters of the self-supporting missions to the belief that though in the beginning the results might be less and the development be

slower, later the native converts trained in these principles would carry forward much more rapidly the evangelization of the nation. Convinced that the missionaries of the Board were not laboring to develop the indigenous resources as they might and ought to do, Anderson Fowler, Richard Grant, and their associates in sustaining the William Taylor Self-Supporting Missions had the supreme desire that the Chile Mission, successful on the self-supporting plan, might be an object lesson to the whole Methodist Church and lead to a much better development of the indigenous resources in the different mission fields.

## CHAPTER XV

## TRIBUTES

I CANNOT close this record of the first twenty-five years of the mission founded by William Taylor without giving some tribute to the men who formed the Committee of Administration after William Taylor was elected Bishop of Africa. It was due to that Committee that the mission was not closed and did not fail. It was composed of strong, representative men, ready to sacrifice for the advancement of Christ's kingdom.

At the head of the list stands Anderson Fowler, a typical business man, of marked intelligence and a strong personality. He was the great giver and the most influential member in that group of devoted friends and supporters of the William Taylor Self-Supporting Missions. His devoted wife, a constant help and inspiration to him in what he did for missions, was the daughter of that great and good man, William Arthur, who was so intimately connected with the missionary work of the Wesleyan Methodist Church of Great Britain. It is probable that William Arthur's interest in missions and knowledge of missionary work may have influenced Anderson Fowler in his generous giving and his desire to show the church that the indigenous resources are not being developed in the mission fields as they might be done.

Richard Grant, a business man, but not of great wealth, was a generous giver and a faithful cooperator with Fowler to the last.

Dr. Asbury Lowrey was one of the most enthusiastic members of the Committee of Administration. Through

publications in his magazine, *The Divine Life*, he rendered very efficient aid.

Chauncey Shaffer, A. McLean, Stephen Merritt, Judge Kelly, and others freely gave their cooperation. These and other servants of Christ were able to rejoice in seeing the prosperity of the work in which they were interested.

It would be very gratifying to the writer to give some account of the splendid progress of the Chile Mission since it has been administered by the Board on the regular plan, but the object of this history is to cover the twenty-five years which embrace the founding and administration of the mission on the self-supporting plan.

#### THE BUILDER OF THE MISSION

All persons who are conversant with the important part which William Taylor took in the founding and giving form to the west coast self-supporting missions, and of the indispensable participation of the committee in administration and gifts, will surely give due credit for all that was done by them. But there was one other indispensable factor in the success of the William Taylor Self-Supporting Missions on the west coast which ought not to be passed by without a tribute of praise. That indispensable factor was Ira Haynes LaFetra. Dr. Lowrey, the secretary of the Committee of Administration of the Transit and Building Fund Society, called him "a universal genius." He had a magnificent preparation. He was a graduate of Ohio Wesleyan and of Boston School of Theology. He had had some experience in journalism and had been associated with men of Congress as secretary. He arrived on the mission field with the first party sent out by William Taylor and knew all the work

of the mission from the beginning. Soon his fellow missionaries elected him as their superintendent. His zeal for the evangelizing of Chile and his wisdom in planning the work and in administering the funds through the twenty-eight years of his missionary labors caused him to hold the place of leader. His associates in the work, missionaries and natives, seeing his wisdom, admiring his untiring devotion to the work and his sweet Christian spirit, gladly followed his leadership and dearly loved him. But besides being the leader and inspiration to others in the evangelistic work, he was the founder, and, with Mrs. LaFetra, the builder of Santiago College, considered the finest school for young ladies in all South America. Bishops and others who visited the school declared that it would rank well among the best schools of the Methodist Episcopal Church in the United States. He founded and managed the mission printing establishment, carrying it to high success. Among other publications he printed a temperance paper and sent copies to congressmen and leading men in all professions in Chile. He was the pioneer in that field. The mission, embracing Chile, Bolivia, and formerly Peru, covered a vast territory. Distances between stations were so great and his time was so completely taken in the enterprises of the mission under his direction, that only at long intervals was he able to visit the far-away stations.

Some missionaries are not good administrators, and some fail to possess the qualities which win with the public. Financial difficulties arose. No missionary society stood ready to give relief. To save the mission from disaster and to continue the work the private inherited funds of both Mr. and Mrs. LaFetra were freely used.

Other good men labored also and their work helped; still had Ira H. LaFetra and his work been eliminated,

there would be to-day no Chile Mission, just an attempt, a record of a few years of struggle and failure. Justly he may be called the builder of the Chile Mission.

This work was not accomplished without great personal sacrifice to the builder. He was a rapid and correct worker and labored long hours. Often it was said that he did the work of three men. Repeatedly in those earlier years William Taylor wrote urging him to work fewer hours, saying that no man could continue working sixteen and seventeen hours daily. His associate missionaries entreated him to the same effect. But the pressure of sustaining and pushing forward the work of a self-supporting mission was so great that he saw no way to do less. For twenty-five years he continued under the stress, often doing much hard work after ten o'clock at night. At last his health broke, still he struggled on for three years. Then he had to give up.

He lived for years a great sufferer, but beautifully sweet and patient in it all. Vice-President Fairbanks, his college roommate and lifelong friend, was one of the speakers at his funeral service, and in his remarks said: "We were students together in Ohio Wesleyan University. We roomed together and studied together. Together with one other, the late Rev. Dr. Samuel L. Beiler, chancellor of the American University at Washington, D. C., we were coeditors of the college paper. Later in Pittsburgh, employed in newspaper work, we again roomed together. The intimacy of our fellowship was never marred by a single act or word. A sweeter and more lovable spirit I have never known than that of my long-time friend, Ira Haynes LaFetra."

A modest man, never heralding his deeds nor seeking the praise of men, he was not known by the Methodist Church as many other of its missionaries were known;

but those who knew him and his great work in forming the Chile Mission, as well as the influence of his personality as a transforming and uplifting power in both the higher and lower circles of life in Chile, consider him one of the great missionaries of the cross of Christ.

## CHAPTER XVI

FOUR QUADRENNIUMS OF PROGRESS UNDER  
THE BOARD OF FOREIGN MISSIONS

By the action of the General Committee of the Missionary Society at the meeting held at Omaha in November, 1903, the Chile Mission ceased to be administered on the self-supporting plan, and the financial responsibility for the support of the mission was taken by the Board of Foreign Missions, just as in other mission fields.

The immediate results of this change of administration were not for a few years such as had been hoped for by many, both in the matter of receiving larger grants of money and of larger progress being made.

One reason for this was that the funds at the disposal of the Board of Foreign Missions made it necessary for the self-supporting plan of missions being continued as far as possible. The Board had received the mission with the stipulation that such self-supporting plan should be continued. In addition to this the printing press ceased to gain money as formerly, and the schools also had their income reduced because of the severe competition of improved government free schools and of the new *liceos* established by the government in different cities, which drew away the patronage of many of the liberals who had been sending their children to our schools. However, our schools continued to sustain themselves except the one at Iquique. The funds from the Board went to support the pastors, and allowed for little increase in their numbers.

A year after this change of administration, another change was brought about by the action of the General Conference in 1904 placing a resident bishop in South America. This change from the former system of having different bishops visit the field and hold the Conferences, necessarily made a period of readjustment both in personnel and in administration. These two changes, coming at the same time with the inevitable readjustments, retarded for a time the rate of progress. But that rate of progress has been overtaken and passed, and during the last six years the annual increase in membership has been four and a half times greater than during the previous ten years.

Unfortunately, the mission press of the Chile Mission has not been able to overcome the losses suffered in recent years, and in July, 1916, the Publishing House was closed and the old machinery and type were sold.

### THE MISSION SCHOOLS

*The Iquique School.* The depression in the export of nitrate of soda and in the general business led to smaller attendance at the large boarding and day school at Iquique. For several years the school had been run at a loss. In January, 1916, the Rev. W. O. Pflaum was appointed in charge. Since then the school has made splendid progress. The school lot is large, occupying four fifths of the square. On a part of the lot there has been erected a good school building for the use of the Department for Girls, which has been established. The present attendance of pupils is large, all that can be accommodated.

*Santiago College.* Our school for girls at the capital of Chile, the center of wealth and influence, which has had such a glorious career since its foundation by the LaFetras in 1880, has of late been making further prog-

ress. A large house and lot adjoining the college property was purchased in November, 1917, at a cost of 100,000 pesos (over \$20,000). The influence of this magnificent school, situated at the very heart of the national life, goes out to every province.

*Concepcion College.* This school for girls, situated at the natural center for southern Chile, embracing one third of the population of the republic, has made large progress during the four quadrenniums. In 1905 a lot 45 x 145 feet was purchased at a cost of 15,000 pesos. This lot joined the school property on the rear and faced on the cross street. Directly there were constructed a gymnasium and three school rooms first story, and twelve dormitories second story, at a total cost of \$9,000. The Board granted Mr. Arms, the president, permission to buy the lot and build if he could finance the project. While refusing to be responsible for the expenses, the Board made a grant of \$500. From friends in the States \$2,000 was secured and the rest on the field, chiefly from the earnings of Concepcion College. Later that part of the old house which faced on the cross street was taken down and a solid two-story building was erected, which provided a kindergarten and three recitation rooms on first floor, and seven dormitories on the second. Over \$600 came from a legacy of the old William Taylor Society, and Mrs. Emily Fowler gave \$400 more.

But Concepcion College has continued to grow, and in July, 1919, a corner lot, one thousand one hundred and ninety-eight square meters, the side and rear of which joins the school property, was purchased for 100,000 pesos (about \$22,000 at the then exchange). A large old house occupies this lot, but it will be taken down and a modern school building will be erected in the near future, the Centenary funds making this possible. The old house



GRADUATES, CLASS OF 1914, CONCEPCION COLLEGE, CHILE



is now being occupied to accommodate the increased number of pupils.

*Colegio Americano* (Concepcion). This school was founded by William Taylor and was opened by members of the first party of missionaries arriving on the west coast of South America, and the school has continued with an uninterrupted existence. The first property purchased on the main street was well located, but later the wholesale section of the city extended until it embraced the school, and the noise of the traffic made teaching difficult. Besides, the lot came to be far too small and the buildings also, though enlarged as much as they well could be. Land which had been reserved for a municipal park, well located for a school, was divided into lots and placed upon the market. At the auction sale made by the municipality joining lots were purchased which embraced three quarters of the square facing on three streets. The location was excellent, and shortly the electric cars passed the school. School buildings were erected capable of accommodating two hundred boarding and two hundred day pupils. The Rev. B. O. Campbell, who for some years had been in charge of *Colegio Americano*, had managed to save out of the earnings of the school about \$8,000. Bishop Neely secured in the States a gift of \$2,000, and the old school property sold for 173,000 pesos (about \$45,000). With these sums the lot and buildings were paid for. The school is strategically situated, Concepcion being the political and educational center for the southern half of Chile, and it stands first in importance as the center of the agricultural and mining interest of the country. It is also the chief commercial center for that region, and since 1893 Concepcion has been the center for the evangelistic work of Methodism in southern Chile. It was a great day when William

Taylor arranged for the establishing of schools for boys and for girls at Concepcion.

*Colegio Americano de La Paz.* For several years some of the principal families of La Paz, Bolivia, had been sending their children to be educated in the American Methodist school for girls and the Presbyterian school for boys at Santiago, Chile. Convinced of the superiority of these schools, leading Bolivians desired to have similar ones established in La Paz; and the Bolivian government offered to give a yearly grant of 40,000 Bolivianos (equal to about \$16,000) to aid such a school.

Thinking that this was a great opportunity, a call of God to enter Bolivia, the members of the Chile Conference favored the starting of school and evangelistic work in La Paz, and at the Annual Conference of 1906 Bishop Neely appointed the Rev. F. M. Harrington to La Paz. He and Mrs. Harrington were able to found there an excellent high-grade school with a professorship made up chiefly of American Christian teachers.

In 1912 a similar school for boys was established in Chocabamba, the second city of Bolivia, and the next year a school for girls also.

The most important people of Bolivia have sent their sons and daughters to these schools. The highest officers of the government have attended the examinations.

In Bolivia there was no good system of government schools. To aid in providing school privileges the government had been giving grants to the best schools of the monks. But convinced of the great superiority of the American schools, the government in 1914 withdrew its aid to the school of the monks and gave it to the Methodist school.

After three years of strenuous labor, fighting a losing battle against tuberculosis, F. M. Harrington fell at his

post. But first he had laid in Bolivia the foundations of Methodism in church and in schools.

Mr. and Mrs. McBride, who had had some years of experience in the mission schools of Santiago, were appointed in charge of the La Paz school, and the Rev. G. J. Schilling, experienced in missionary work, was appointed in charge of the church work. Frequent changes have taken place in the missionary forces in Bolivia, but the Board has kept the field well supplied. The schools have gone on so well that when the government, becoming financially embarrassed during the war, ceased to give the subvention, the schools went right on. But the aid from the Board was somewhat increased.

The good climate, the richness of the mines, the extensive and valuable forest and grazing lands, the discovery of vast deposits of petroleum make sure a great future for Bolivia, and Methodism is called to aid in building there a great Christian republic.

*Parochial Schools.* The establishing of schools in connection with our churches has been recommended by the Conference and the presiding bishop. It is necessary for the following reasons: The children of our members cannot go to the schools of the monks and nuns. In the public schools some of the teachers are Roman Catholics, who try almost as much as the nuns to lead our children into Catholicism, and when the children do not comply they are badly treated. But, alas! the majority of the teachers have no use for religion, ridicule the Bible and the Christian doctrines, and create such a spirit in the schools that many of the children of our members are lost to us. Unfortunately, we have been able to do but little in establishing schools in connection with our churches as we have lacked competent teachers, lacked the money to pay teachers and rents. Now through the

Centenary we are expecting to establish a good normal school which will furnish the teachers needed. And jointly with the Presbyterians a lot has been purchased in Valparaiso.

A parochial school was started in Antofagasta in 1904 by Pastor Olave and Mrs. Kate Russell Olave. The members of our church there contributed generously to equip it with necessary furniture and aided in its support. The following year C. R. Snell and wife were transferred from Iquique and placed in charge. The school went on well for five years, then Mr. Snell was transferred to take charge of Colegio Americano, at Concepcion. No good teacher could be secured for the Antofagasta school; and it soon decreased to such an extent that it was closed. Antofagasta has increased in population very rapidly. It has come to be a very important city, the principal port of the province, and one of the three ports of Bolivia. The closing of the school is greatly to be regretted.

*Churches and Chapels.* The following have been secured in Chile during the four quadrenniums: A lot  $22\frac{1}{2} \times 62\frac{1}{2}$  meters, situated on Avenida Portales, was purchased in Santiago in 1904. It cost 28,000 pesos, and was so remodeled and enlarged as to serve for a chapel and parsonage for the First Methodist Church. During the past few years it has served also for the classes of the theological seminary.

In 1905 a lot with a large house which has served for chapel and parsonage was bought in Victoria by the Rev. B. O. Campbell, at a cost of \$1,090 (United States money).

Several of the members of First Church, Santiago, purchased lots in a new section of the city called Poblacion Montel. They desired to have services there. One

of them, Brother Ruz, gave a lot, and Santiago College added an adjoining lot, giving a front of over 50 feet. An attractive chapel was built. Dr. Phillips, an American dentist resident for years in Santiago, often made contributions to our work. After his death out of his estate his sister gave most of the money for the building of the chapel.

A lot was purchased in Punta Arenas in 1905 and a chapel was built seating 250, at a total cost of 7,700 pesos, one half of which was by a gift of \$1,000 from Bishop McCabe. The balance was met on the field.

Other properties at Punta Arenas: A parsonage was built in 1907. The Board paid one third of the cost; the rest was raised locally in two years. A church called Capilla Rojas and a parsonage were built in another section of Punta Arenas in 1909 at a cost of 12,000 pesos—all raised locally. At the town of Tres Puentes, not far from Punta Arenas, a church called Capilla Bell, in honor of the principal giver, and a parsonage, were built at the cost of 18,000 pesos and the money to pay the whole cost was raised in the years 1913-1918.

Apart from the one third cost of one parsonage these properties were all secured at no cost to the Board through the efforts of the Rev. J. L. Reeder, missionary in charge for twelve years of that southernmost missionary field of Methodism. In addition to the above half as much more was raised and spent on a building for school and church which as yet is unfinished.

*Gorbea.* As the Chilean government extended the Central Railroad line south through the old Araucanian lands at Patagonia, now organized into the provinces of Malleco, Cautin, Valdivia, and Lanquihue, it left part of the land to the Indians, put some on sale in large lots for big farms, and divided the rest into small lots of one hun-

dred acres or more. It allowed persons of small means to take lots at a very moderate price on long-time payments. Taking advantage of this opportunity, several Methodist families from different towns took up lands in the section near the new town of Gorbea, which the government had laid out in the northern part of the province of Valdivia. Services were started, the neighbors uniting in some farm house. Soon a corner lot was purchased in Gorbea with an unfinished house which was used for a chapel, and there were two small rooms besides. The total cost was 800 pesos.

*Loncoche.* On the railroad twenty miles to the south of Gorbea, in a dense forest region, the government laid out the town of Loncoche. Lots were given to settlers on condition that a small house be built. Several Methodist families from Punta Arenas took up lots in this new and rapidly growing town, and the following year a corner lot facing the public square was bought for 800 pesos. There was a small house on the lot, and the next year a chapel was built at a cost of \$3,100 pesos (about \$750).

The year 1907 was a fruitful one in securing church properties. A small lot was secured in Pisagua for 500 pesos, and the year after a chapel was built.

Well in the interior from Antofagasta, on the old highway of the Incas from Bolivia to the coast, the highway by which the Spaniards on the backs of mules, the humble donkey, and the conquered and enslaved Indian, transported the shiploads of silver from the incomparable mines of Potosi, is found the city of Calama. Through irrigation from a small stream the desert there blossoms as a rose. The Chilean government changed the mule path to a railroad. Members of our vigorous church at Antofagasta, employees of the railroad, often went to Calama. A few families removed there. Presto! a

church was organized and a lot and house costing 3,000 pesos was purchased.

A lot was purchased at Mulchen, and a chapel seating one hundred and twenty and a parsonage was built at Yungai on a lot which was given. The building cost over 5,000 pesos.

But the great purchase for that year was the new lot for Colegio Americano at Concepcion, already described.

In 1908 a small lot was purchased in *Ovalle* for 2,000 pesos. The poor old house was repaired and enlarged to serve for chapel and parsonage, and has since been used, though very unworthy for such service. That same year the church at *Valparaiso*, 15.40 x 28 meters, capable of seating 1,000 persons, was built, and above the church a parsonage. The total cost was 95,000 pesos.

The first Methodist services celebrated at *Collipulli* were in the house of Gaspar Rioseco, one of the wealthiest men of the city, who kindly offered a large room in his house for the purpose. Later a room was rented, but it was very small and in a very bad condition. Then a much better place was rented of an Italian who had a general provision store. But soon he asked for the key of the room under some excuse, and when it was in his possession he refused to return it, saying that to his regret he was obliged to require the room to be vacated, as the priests had notified him that they would have his store boycotted if he did not turn the "heretics" out. Fortunately, in a few days a lot, 25 x 50 meters, with a house covering the whole twenty-five meters front, was offered for sale. The owner had died, and his heirs living elsewhere had offered the property at a very low price *for cash*. The cash condition detained buyers. Hearing of it, G. F. Arms bought the place and refitted it for a chapel and parsonage. Not long after he was offered twice what

the property cost. As the mission wanted it, he would not sell, but passed to it the property at cost price.

Here is a little story connected with *Carahue*: The writer, then superintendent of the Southern District, accompanied by the pastor at Temuco and Nueva Imperial, made the first visit of Protestant pastors to Carahue, fifteen miles distant. There was no railroad in those days; only a horse and saddlebags made the trip one of true circuit-rider style. On our first visit there was no Methodist home to invite us. We went to the hotel. Listening to conversations, we learned that the parish priest was not respected, and that there seemed to be no ill feeling toward Protestants. We visited the chief of police and found him to be a member of our church, who had removed there from Angol. He told us that a few nights before, during a heavy rain, he was going along a street with a lantern when he discovered the priest lying in the street at the side of the walk dead drunk. He aroused him, telling him to get up, he must go to the jail. "Oh," said the priest, "do not take me to the jail. I am the priest." The prefect of police took the priest to his house, but told him if caught again he would not let him off. The people came well to our services. Soon after a young man who was converted, Zenobio Matus, married a school-teacher of Swiss parentage. He started a small general supply store. There were two things in which his store was different from all others: he did not sell on Sunday and he sold no intoxicants. The people said that he could not do business, and soon would be bankrupt. Instead at the end of the year his capital had doubled. His business went on better and better, and he now has in addition a good business in another town. He has passed the course of study and is an ordained deacon, having charge of the services where he now lives. He is

a tither. In Carahue he gave a lot and helped to build a neat chapel. The Board aided by continuing to pay for three years what it had been paying as rent. In Puerto Saavedra where he now lives he has built a chapel.

In 1911 the members of the Antofagasta church bought a lot 516 meters square in another section of the city. The same year a small chapel was built in the section of Santiago called Poblacion Esmeralda, and in Temuco, in a section especially occupied by the laboring class, a lot was secured on which a chapel was built, the total cost 2,699 pesos.

After the great earthquake destroyed most of the business part of Valparaiso the handling of exports and imports became difficult, and some of the business was transferred to Talcahuano. For lack of accommodations rents increased enormously. The hall which we had occupied for our services had to be given up. It seemed impossible to secure another suitable place. Just then a man seriously sick was obliged to sell his house for cash. Securing no cash purchaser, he dropped the price thirty per cent. The house was in the residence section and centrally located. Mr. Arms borrowed the money and bought and refitted it for a chapel and a small parsonage. The total cost was 12,000 pesos. The bishop and the Finance Committee desiring to take the property for the mission, the titles were passed over.

A further purchase for 1911 was a lot 25 x 33 meters on a good street in the center of the city of Concepcion, at a cost of 20,000 pesos, cash. Eleven thousand pesos had been secured during previous years, the Board furnishing about one fifth of the amount. Fourteen thousand pesos were soon raised in Chile, and from the Board and friends in the States \$7,000 more were added; and a beautiful church was built, with a fine Epworth League

room at the side. The cost, including lot, was 55,000 pesos (about \$13,000). When completed there was a debt of 25,000 pesos, most of which has been paid.

At *Nueva Imperial* that part of the house which was used as a chapel was taken down in 1914 and a commodious and beautiful church was built at a cost of \$1,500. The sister of Dr. Phillips, who gave so much toward the Phillips Memorial Chapel at Santiago, gave \$500 to the *Nueva Imperial* church.

A large lot called the *Quinta* was purchased in *Santiago* for 56,790 pesos in the year 1918. The house was enlarged and is now used for the home of the president of the theological seminary. The lot may be used later for a hospital.

But the record year in the accession of property for the mission was 1919. Besides the corner lot purchased for 100,000 pesos for *Concepcion College*, already reported, there was purchased the *Bunster farm*. It contains three thousand seven hundred acres. A part is a highly developed fruit farm, another section is given to vegetable raising to supply the city market. Then there is a large nursery with a splendid variety of fruit trees, also trees for adorning and for timber producing. Other sections are given to wheat-producing and cattle-raising. Much of the land is irrigated, and the soil is of the best. It cost \$276,000. Agricultural and industrial schools are to be developed and great things are expected in connection with this farm in the evangelizing of Chile. Bishop Oldham was able to secure a very able executive, Dr. U. G. Leazenby, who is at the head of this great enterprise.

One purchase is recorded for the year 1920, and that is a lot containing six hundred and twenty-five square meters, with a house for our church in the city of *Los*

*Andes*, at a cost of 12,580 pesos. And also jointly with the Presbyterians a lot was purchased in *Valparaiso* for establishing a normal training school for teachers and deaconess nurses.

The above record shows a magnificent increase in the properties of the mission during the four quadrenniums under the Board.

#### DEVELOPMENT OF THE CHURCH WORK

In 1904, the beginning of the period, one Annual Conference embraced all the Methodist work on the west coast of South America, including Bolivia and Panama. Now there are the Chile Annual Conference embracing Chile, the North Andes Mission Conference, which includes Peru and Ecuador, the Bolivia Mission Conference, embracing the republic of Bolivia, formed in 1917, and the Panama Mission, which has extended to take in Costa Rica.

During the four quadrenniums 14 married missionaries, 9 single men, and 46 single women have been sent out besides the contract teachers. Two married missionaries have been transferred to this field from Argentina and one from the Philippines. Six missionaries and 18 men converted on the field have been received on trial in the Chile Conference.

During the four quadrenniums the full membership has increased 55 per cent, the probationers 87 per cent, and the Sunday Schools 27 per cent. The amount raised for pastoral support, including that raised for Conference claimants, has increased 250 per cent.

#### THE THEOLOGICAL SEMINARY AND THE DISPENSARY

An important advance was the establishing in 1914 of a theological seminary jointly with the Presbyterian Mis-

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sion. The first year there were six Methodist students, one Presbyterian and one Christian and Missionary Alliance. The Alliance has not continued to cooperate, but the Presbyterians are sustaining well their part in every way, and to-day have the larger number of students.

In 1919 there was established in Santiago a dispensary, called "El Buen Samaritano." The Rev. G. J. Schilling gave most efficient aid in starting and administering this new and greatly needed department of missionary work. The general public, Chileans and resident foreigners became interested and contributed generously. Friends in the States have aided and all expenses have been met.

### THE CENTENARY

The Church in Chile, under the leadership of Dr. George A. Miller, has entered grandly into the spirit of the Centenary, in intercession, in tithing, and in personal work. Obstacles which hindered years ago have all disappeared, and the outlook is bright for a glorious advance in the evangelizing of Chile.

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